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HARMONIAL PHILOSOPHY

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Original Poetry.

THRILLS AND CHILLS.

BY EMMA TUTTLE.

Why can it not always be glowing with good warmth
here in the world,
And never be sleeting and storming from dark clouds
jagged and curled?
One scarcely laughs out with a sunburst till up roll
masses of cloud;
And off in the arching darkness the winds cry wild and
loud.
Thrills and chills!
Whistle winds! Let the changes come?
Thrills and chills!
Never mind if we shiver some.

Last summer the lake waters, laughing, caught at the
white clouds high,
And thrilled with a musical motion, facing the pictured
sky.
To-day are they thrilling likewise? No, they are crested
with ice;
And it covers them hard and chilling as sin on the heart
of vice.
Thrills and chills!
Whistle winds! Let the changes come!
Thrills and chills!
Never mind if we shiver some.

In May there is new life thrilling the plant, roots, and
budding stems;
And June is as rich with her blossoms, as an Arab's
heaven with gems.
But, lo! when the earth rolls outward, away from the
glowing sun,
Then silent old monks come sceptered in, freezing,
white, and dun.
Thrills and chills!
Whistle winds! Let the changes come!
Thrills and chills!
Never mind if we shiver some.

Nature must work miracles truly if hearts could be kept
the same,
And, having mobility, change not to merit high praise or
blame.
Twere imbecile cursing our sorrows, as long as we know
and feel
'Tis the lot of us humans, like comets, to glow, wheel
off, and congeal.
Thrills and chills!
Whistle winds! Let the changes come.
Thrills and chills!
Never mind if we shiver some.

Correspondence of the Chicago Times.

NEW YORK GOSSIP.

Revival of the Mystery of Spiritual Manifestations.

NEW YORK, Jan. 10.—There are tides in religious faith which are strong, and as uneven, as those of fortune. There are raging fires upon human altars which have such prolonged periods of smouldering that the world comes to believe that they have died utterly. Convictions which were based upon imagination only, have swept the world like a whirlwind of fire. Truths which are absolute and limited, and which are bounded by hard facts, do not encompass the human soul with such strong arms as do the vague and the intangible. Seen through the fog of the suspected, but yet unknowable, our own wishes take form, and come to stand for us instead of the undraped truth, and yet, perhaps,—yes, perhaps

I began with the intention of telling you about our last religious revival, and I will proceed. Years ago, the uppermost thought in orthodox religious circles was one of rebellion against the

MANIFESTATIONS OF THE INVISIBLE.

They did not like the rapping, tapping, hopping, and bad spelling of the disembodied, and yet they could not let the thing altogether alone. They tried their chances at individual mediumship, with the curtains drawn, and with the secret keeping abilities of the witnesses, and participants, carefully established. They sat shivering with fear about their electric tables, lest a rap or a pop should come, and yet longing for a supernatural sound, as one longs for a rift in the darkness of a prolonged and profound midnight.

Of course, positive philosophers scoffed, but they investigated when they imagined that no one can find it out. Many believed, or at least, declared!—confidentally, of course—that they did not know how the manifestation was to be accounted for, and—well—they had not yet reached definite conclusions. Now and then, one bold man or woman, who was ashamed to possess an unacknowledged conviction, declared that there was not a spot upon which to rest a single doubt of an existence after death which possessed the power of expressing itself to the flesh under certain conditions. The man or woman was very brave, if silence upon such a topic did not succeed such an announcement right speedily,—particularly if he or she had any intellectual or social position to lose.

Whether it was cowardice or coolness, I cannot tell you, but except an occasional outburst which was but a tremor after all, the public of New York has not been shaken by unearthly manifestations for several years until now, when the restless waters are being deeply stirred.

DISCONTENTED THEOLOGIANS,

whose lives have been spent in teaching, and let us believe, in study, also, but they go down disguised to its brink, and step in only to come up perplexed and dissatisfied with what is, what has been, and what they fear may be, in the curtained future, and they say to the few who saw them enter, "Don't speak of my visit quite yet. I am not ready for its announcement."

Within the last few weeks, what with the predetermined apostacy of the Rev. Mr. Hepworth to the creed which he inherited, and the sympathy of many of his parishioners, and the general discussions about the Trinity, and the Holy Ghost especially, added to the strange manifestations in the house of Dr. Slade, there is a decided stir in theology, and a general effort on the part of speculative Christians to have the things past and future settled somehow. Having learned that both radical and conservative religionists of the various churches, both in "Brooklyn, the good," and "Gotham, the bad;" he had consulted this postal communication between the here and beyond, and that our medical professors were investigating the possible uses of cerebral nerves with a view to utilizing them as telegraphic communicators between the corporeal and the unseeable, I proposed to place my hands upon the instrument of communication, that I might tell you how the New York world stood before the usually invisible and unintelligible. Not belonging to that class of people who are so consumed with a burning desire to know the state of the hereafter, that they contemplate a hurried slipping off of the trappings of this too gross materiality, I entered the shade of the

HEAVENLY TELEGRAPHER

without previous thought, and because I saw his door-plate next that of the house of a friend to whom I was intent upon visiting. It seemed a convenient moment, and I rang the bell with a vague feeling that this day, so wholly devoted to paying visits, was not to be altogether stupid, and just like all such days of conventional twaddle and semi-insincerity. I confess to a sense of pleasant mirthfulness, pervading a mind which had been all flattened out by the weight of colossal columns of figures which had been heaped upon my memory by ladies who had received New Year's calls "to count," and also with wardrobes magnificent, and what had been said complimentary of their lavishness, and beauty, and grace, etc., etc. Satiety, you know, will come to the most generous of listeners when there is no variation.

This door-plate, and its possibilities, promised this desirable change. I admit the variation, and will tell you about it, with no views, beliefs, suspicions, or impressions of my own. I decline the latter, partly because deeply-stirred sentiments do not become suddenly clear, and partly because they are of little consequence to anyone besides myself. Maintaining that, even in the dearest and closest human relations, the soul stands absolutely and utterly alone in its existence, it seems foolish to parade its convictions before any other soul, however precious the existence of that other soul may be.

The day was one of those exceptional ones in winter time, when the air is rich with the yellow sunshine of the summer, and when neither warmth nor chill touches you sufficiently for you to remark its condition, and you feel the color, and forget to miss and mention the glow that usually comes with its peculiar sweetness. The hour was mid-afternoon, and the parlor into which I was ushered, possessed the sunset side of the English basement house. Crimson curtains were parted away from the large windows, but sufficient edges of their drapery served for the sunbeams to flitter a still warmer color through. Crimson damask chairs, a corresponding sofa, a writing-desk, such as is usually chosen for the *boudoir* of a lady; a stand and a centre table covered by a damask cloth, were all the furniture which stood upon the pretty, softly-toned carpet.

The gentleman, Dr. Slade, received me. I looked at him searchingly; for had not Beecher, Bellows, Draper, Doremas, Booth, Fisk, and all sorts of brilliant men, wicked men, stupid men, and ignorant men, and also women of similar grades, and in even greater variety, done the same thing? "No matter if I am curious, or simple, or credulous," I said to myself, "good company preceded me, and will follow after me, and that makes all these things level."

Dr. Slade is a medium-sized man, straight, well-formed, rather dark, but pleasant face, steady-eyed, agreeably-toned voice, and suggests neither the alertness of the money-maker, nor the secretiveness of the man who deals in the mysterious for his bread. He looks at you intently, as if he would discover whether you were a scoffer, a scientific examiner, or a "stick." In any conclusion, he treats you courteously, as I am told, and always closes the folding doors.

After lifting the damask spread from the centre-table, I discovered why it was so carefully draped. It was of black walnut, with four legs, two leaves, and as plain, simple, and as homely as a table could be made, and therefore it was scarcely an addition to the pretty furniture of the room. Dr. Slade's table furniture consisted of a small slate with a wood frame, and a slate pencil. He seated himself sideways at the table, with his feet visible, and laid his hands as near the centre of it as he could, considering the uncomfortable position which he assumed to prove that his slippered extremities took no part in the approaching demonstrations. I laid my ungloved hands upon the flat surface of the table, and Dr. Slade did the same, touching mine with the tips of his own. A general turbulence took place in the various parts of the room, the sounds of which were partly sharp and partly muffled, but sufficiently distinct to be heard in the next parlor. Then an unoccupied chair took a fancy to approach the table, as if to participate in the laying on of invisible hands. I confess that this desire to share in my investigations on the part of a non-paying and non-invited party, struck me as an impolite intrusion, and I intimated as much to Dr. Slade.

"Will you place the chair back in its usual position?" said the Doctor to Nothing, and Nothing immediately obeyed, removing it rapidly but noiselessly away.

A SPIRITUAL MESSAGE.

The slate became uneasy, and the Doctor, nipping a trifle from the pencil, with his teeth, placed the tiny bit of it upon the clean slate, which he passed under the top of the table, holding it by one hand, and I taking its edge with one of my own, and holding it up close to the flat under surface, there was only the space which was formed by the thin frame in which the bit of pencil could move. Immediately, it started with its rapid click, and after a few moments of busy scratching, you could hear the scrap of pencil wander back to make its dots, crosses; and punctuations, and behold, there was your dispatch from the Invisible! I looked at it incredulous, and yet beholding the evidence and a familiar name! "Impossible!" was my exclamation, when with a suddenness of a flash, a portion of the trimming was rent from my costume, with a force that tore the material, and the fabric was new and very strong.

I can't say that I was gratified, especially as I was as rudely shaken as if I had been a "feather-weight," which I am not; quite the contrary, as the undertaker thinks, when he looks at me every now and then, with an eye to business.

I took the slate, and held it, at least, five feet from the Doctor's hands, when the pencil began writing upon the purified surface, and indited another handsomely-written, direct, and familiarly-endorsed epistle, which was supplemented by picking up the whole pencil, and throwing it first at my head, and then laying it quietly upon the centre of the table. Although the room was as brilliant as the finest sunshine through two large windows could make it, I could see no hand touch this five-inch pencil, nor the tiny bit which did the writing. Holding

AN ACCORDEON

in my hand, some force snatched it from my grasp, and after this frolicsome bit of rudeness, it rewarded me by playing a number of exquisite Spanish airs, with an execution, feeling, and taste, which seemed impossible for an instrument like this, and there was an accompanyment of cymbals, which was enchanting. Forgetting the mysteriousness of the source of all this strange music in the delight of listening to the exquisite sounds, I was roughly stirred from my happiness by the top of the accordeon flying off and casting itself in my face, while the bellows tumbled about the floor in a very lawless sort of manner, which was exceedingly perplexing to practical reason-hunting me.

Hands stroked my own with a pleasant and healthy touch of coolness. They pattered mine with

LITTLE FINGERS AND LITTLE PALMS,

and I not only felt their touch so as to measure their size quite definitely, but I could hear the caressing. Afterward, I could see the inner side of a large hand, but whose was either one of them I can not tell you. They were not the Doctor's, for they were both upon the table. They were not mine, for one was upon the table, and the other was being coquetted with in my lap, and, although Lord Dundreary managed to count his fingers so as to make eleven of them, I could enumerate but four arms in the room, notwithstanding there were such other busy hands at work with the slate pencil, the music and my wardrobe. My bonnet-strings were untied twice, with a sudden jerk, which was more convincing to my senses than agreeable to my taste.

Afterward, the slate, which happened to be lying above a bit of pencil, concluded to receive a communication, independnct of all apparent currents of any sort of force. Scratch, scratch, scratch, flew the pencil, and when, at last, it was all still, I reached forth my hand, and took up the solitary recipient of a mysterious confidence, and

THE WRITING

was as carefully executed, and the expression were as distinct to my individual and sole self, as if the dearest, and sweetest, and tenderest friend had pencilled them to me.

If you ask who? how? why? or to what conclusions I arrived, I will say, frankly, "I don't know."

The sunshine was not yet gone, and the opposite parlor had its wise men in waiting with the intention of exposing the fraud, or of explaining the mystery, written all over their faces. Doubtless, there had been just as eloquent faces there many times before, but nobody finds the fraud, or is taken into the confidence of this strangely-wierd manifestation. There is no advertising of

THESE INTERESTING INTERVIEWS

with the unknown, but the facts pass from lip to lip, and every visitor imagines that he is the fore-ordained key to all this strangeness.

He changes his mind, however, after the interview. Clerical superiorities insist that it is the D—— oh! I can't spell the name of him; and they ought to know, surely.

Question Dr. Slade, and he looks at you with steady, honest, eyes, and says he don't know an explanatory reply to your inquiery. He permits you to examine everything with all the scrutiny that you can command, and in the broadest light that the clearest mid-day can give, and you relinquish a pursuit of the mystery, and conclude that, after all, the pride of human intellect is but a vain jest, sometimes, and you wonder if the demanding spirit hand that tugs at your garments roughly, and then strokes your bewildered hands with a soft and pleasant touch that becomes a delight with accustomed touches, is not, after all, an invisible, but vitalized speculative philosophy, which can never, in this life, become anything but speculation.

Whatever it all means, I cannot tell you now, and very likely, I never may, for wiser heads are striving in vain for answers to their questions, and are even ashamed that they have asked them. CAMEO.

From the New York Standard.

A Sanctimonious Bigamist.

NEWBURGH, New York. — Middletown, a beautiful and enterprising interior village of Orange county, has been, of late, greatly agitated over a pretentious bigamist, a Puritanical Doctor of Medicines, who is known as A. Palmer, M.D.

Some months ago, Dr. Palmer went to that village, and introduced himself as a physician, a Christian, and a temperance man of the strictest Good Templar kind. He opened an office in Bull's New Opera House building, one of the most fashionable and central quarters of the village, and before a great many weeks rolled around, Dr. A. Palmer was upon the road with a handsome horse and carriage. The Doctor always represented himself as a lone and lorn widower, and the numerous lady acquaintances of Middletown which he rapidly made, soon began to manifest sympathy and pity for him in his condition.

The Doctor attended service at the Methodist Church, regularly, promised faithfully to get a certificate of membership in good and regular standing and communion from a sister church of Rome, in this State, where he said he hailed from; and became, at once, a punctual attendant of class meetings, at which he related his experience frequently with feeling and unction, and exhorted in the spirit of one who has for younger saints and weaker brothers, a most fatherly care. For the devout sisters, both of the Methodist Church and the Good Templar organization, the Doctor had the highest concern, and never did he leave prayer or class-meetings, love feast, Sabbath services, or the temperance gatherings, without having one of them upon his arm in his escort to her parental roof. Dr. Palmer was fifty years of age, and more, but his lady associates were invariably young, loving, and prepossessing; some in their teens, and none a great way beyond the voting age. To them all, he talked religion, to some love, and to some he was both

RELIGIOUS INSTRUCTOR AND LOVER.

His associates with the fair but frail sex, became quite extensive, mainly through the families of his lady friends, and others who had faith in his professions of skill in physic and evangelical piety, giving him professional practice, and in the latter part of the Fall, arrears due him for medical and surgical performance were, accordance to his statement, about $1,000.

The gay and festive widower pill maker, one day, set about collecting this money due him, and thereon immediately arose a report that Dr. Palmer was preparing to skedaddle from the village. Good as were his arrangements to effect a speedy and clandestine departure, they availed him naught, and he was successfully foiled in the attempt by a young lady, who resolved that to leave in that secret and serruptitious manner, he should never be allowed, and a few hours before the specified time said to have been fixed for the free-lovist to take his new departure, a sheriff, unknowingly, appeared to him, armed with a process that meant one of two alternatives—marriage forthwith, or imprisonment in the county jail at Goshen. The Doctor knew, it seems, enough of law to understand that seduction, in the eye of a court of justice, was no trifling offence, and with clear vision of the penalty for the ungentlemanly and detestable act in his mind, he proceeded to the altar, unflinchingly, as soon as a dominie could be found who would perform the indispensible rites.

THIS MARRIAGE CEREMONY

was apparently the stop-gait that opened wide and let in upon the people of Middletown, a perfect flood of truths and tales concerning the unabashed Dr. Palmer. No voice that knew anything against his name but was raized loudly, and the town became full of emphasized stories about the fearless Doctor that had hitherto been kept in secrecy. It turned out through the revelations subsequently made, that the Doctor was a New-Englander, and that he had left behind him, in Boston, Mass., a wife and several children, where he had also become the father of children by criminal intimacy with his servant girl. For proof of this, a letter from the "Hub of the Universe," giving the details and facts, and stating also that is statement that he came from Rome, N. Y., was a downright perversion of the truth.

WIFE NO. 2.,

whom he married in Middleton, as before stated, was a most est mable young lady, of a very respectable family. Three other young women of Middletown, had, previous to this marriage ceremony, been by him engaged in betrothal. There was also one young woman, living near Bullville, and still another, living near Otisville, both places but a few miles distant from Middletown, that had accepted his proposals to wed. One of the three Middletown betrothals is the sister of a prominent Methodist dominie of the county, and another of the same three is the sister of a brother physician and dispenser of powders, of the village, with whom Dr. Palmer was to enter into a co-partnership in the drug business on a grand scale after the nuptial ceremonies were solemnized, the brother-in-law aforesaid, and the father-in-law agreeing to raise the capital for that purpose.

Two, or more, of the young intendeds had wedding-dresses, and other wearing apparel incident to weddings, all prepared in the latest Paris fashion. But they all now see that it is best to become acquainted with character before encouraging nuptual thoughts; and that, although some have entertained angels unawares, strangers had better be tried before admitted very closely to confidence on the heart.

THE BIGAMIST

and his innocent young bride—wife No. 2—have left Middletown for parts unknown, and it is believed, that ere this reaches you, they are separated, as the wretch, unhesitatingly made it known, prior to their departure, that he would leave her the first good opportunity, and then forever discard her hereafter. The marriage of the young miss to Palmer has caused deep discontent, and a complete division of her family. One member took to intoxicating drinks to drown sorrow and obliterate disgrace. The entire family have removed from Middletown, and scattered hither and thither, likely to be never again united around the bright fireside of a once prosperous and happy home.

Whether or no, Doctor Palmer, like Prof. Contarini, the bigamist of our neighboring county, Dutchess, will be pursued, prosecuted, and punished, we know not. If it should be the determination of Boston wife, No. 1., to do so, a splendid opportunity for securing his arrest has been lost. His present whereabouts are unknown, and considerable time and expense, of course, would necessarily follow his arrest now. It is confidently believed, that should he be tried for these unlawful acts, one of the most interesting bigamist and free-love tales that was ever given to the public would ensue.

Doctor Palmer is a little, short man, with grey locks, somewhat decrepid by age, decorous in habits, and not, as one would naturally suppose, very loquacious, except, perhaps, in prayer, class, or temperance meetings.

A Seance.

Mr. Morse having been entranced, Tien-Sien-Tie, the controlling influence, replied to the following questions:

Q.—Can you tell if there is any degree of matter different to what we find on this earth?

A.—Matter varies on every earth fo far as its development is concerned. In some it is more gross, and in others more sublimated. Mind is ever mind; spirit is ever spirit. Being infused into the forms of matter, it comes in contact with it, it manifests itself outwardly in different forms.

Q.—You say that matter and spirit are identical; that spirit is simply a sublimated condition of matter. On a former occasion you have said that matter has no power of thought. How do you account for the discrepancy?

A.—Methinks there has been a misconception of our thought. The material universe around us is an emanation of the divine mind. The spirit or mind, itself diffused, becomes condensed into matter. We use this word to express our idea of the outward visible form of the divine mind; the essential we designate as spirit. Matter is continually sublimating itself to spirit, and then again condensing into matter. There is also another point in connection with the subject we have referred to. We have ever taught, and still adhere to our former teaching, that mind is the distinctive operation of the universe; it is power operating through and by this visible element called matter, which is a condensation of the spirit of the divine mind.

Q.—We find that matter is self-conscious when it has assumed the form of the human organism. Is matter self-conscious at any previous state, or is the divine mind simply automatic?

A.—In the realm of matter it is simply automatic. Matter is the outward manifestation of the forces of being, and varies in form infinitely. Mind is the same throughout the universe.

Q.—Has the divine mind other and higher qualities than those which we attribute to it in connection with its automatic action on matter?

A.—We can not understand the higher principles of the divine mind while we are in this inferior condition; hence it is scarcely to be expected that we can unfold the higher attributes of the deific mind.

Q.—Since spirits have their own ideas the same as mortals, does not the introducing of their theories make it more difficult for us to arrive at absolute truth?

A.—Absolute truth is a thing scarcely attainable. The only truth that we possess is that we exist. That, to us, is an absolute undeniable truth. The next undeniable truth to us is that there are means for us to exist; all other truths therefore, are but relative. Hence the opinions and theories of spirits, instead of preventing us from arriving at absolute truth, act in a contrary direction. They give us a wider range of facts—give us a greater sphere for practical experience and observation, and thus enable us to approach nearer to the great source of absolute truth.—*Medium and Daybreak.*

MRS. COLT, of Hartford, who is noted for her munificent and constant charities, has determined to build a school for her work-people's children, to cost not less than $60,000.

AN ill-natured cotemporary says that Rhode Island goes for narrow gauge railroads because she wants both rails to be in her own territory.

KINGS, aristocrats, and tyrants are *slaves* who have revolted against the *sovereign* of the earth, *the human race*, and against the Legislator of the Universe—Nature.—*Robespierre.*

THE *Christian Register*, commenting on the frequent abuse of D.D. and LL.D., says it would direct Mr. Bergh's attention to the "cruelty of killing men by *degrees*."

Written for the Religio-Philosophical Journal.

EMANUEL SWEDENBORG—THE RELATIONS OF HIS TEACHINGS TO SPIRITUALISM.

BY HUDSON TUTTLE.

Spiritualism has been repeatedly charged with being a phase of Swedenborgism. To meet this charge by giving the salient points of his doctrines, in comparison with the former, is our present object. The believers in his doctrines, the members of the New Church, repudiate Spiritualism with a vehemence equaled only by the most bigoted Orthodox.

While they are fully persuaded that Swedenborg lived in daily converse with spirits, they are equally well convinced of its being denied to common men. They regard him as exceptional. He has not a seer through, and by means of certain laws of seership, applicable to all mankind, but by direct interposition of God. That others claim the gift held by the Swedenborgian to belong to his master alone, is proof of their being impostors. Hence, from that New Church which, from the similarity of its beliefs, would have been presupposed to be most favorable to the actualization of spirit-communion, has come the most fervent hostility, for Spiritualism disperses the gift of Swedenborg among all men, and destroys his value as an authoritative test. Although they may discard many of his fundamental doctrines, his life and teachings possess deep interest to Spiritualists. He becomes to them a remarkable medium, whose words are of value and significance in the ratio he has understood and interpreted correctly the ideas received from the Spirit World.

Emanuel Swedenborg was born in the year 1688, or nearly two hundred years ago, at Stockholm, the capital of Sweden. His father was a prelate, eminent for his practical goodness, and sought not to bias the mind of his son by the dogmas of the Lutheran faith. Yet his mind had a strong love of theological speculation, and there seems to have been an hereditary tendency to a faith in the supernatural. Born into a happy home,—early enjoying the advantages of refined life, he was shielded from the rough contact of the world, and laid the foundation of the harmonious character essential to great receptivity. His character from youth to manhood was irreproachable, and at school he was remarkable for his diligence and aptitude. He studied with reference to his chosen profession of mechanician and engineer, at Upsala, and delighted in mathematics and general physics. He also was well acquainted with the classics, and the literature of his age. He even attempted to write poetry, though confessedly with poor success. In prose at times one of the most diffuse and tedious of writers, his attempting poetry is the more anomalous. His versatility was great. He issued in connection with his poems, works on science and mathematics. At the age of twenty-eight, he was appointed Assessor of the Board of Mines, a department having inspection over the mines and metalic works of the kingdom of Sweden; and soon after his family was ennobled and he took his seat with the nobles of the Equestiad Order in the Triennial Assemblies of the States. He also published an "Algebra," "A New Method of Finding the Longitude, etc," "A Proposal for Fixing the Value of Coins, and Determining the Measures of Sweden, so as to Suppress Fractions," "A Treatise on the Motion and Position of the Earth and Planets," "Arguments Derived from the Various Appearances in the North of Europe, in favor of the Depth of the Waters and Greater Tides of the Sea in the Ancient World," and "on Docks, and Sluices and Salt Works." These were rapidly followed by works on mechanics and physics. He evinced a tireless industry, close thought, and a broad and comprehensive grasp of mind. He suggests remedies for smoky chimneys, and next engages in plans to reform the national currency. He was exceedingly practical in his views and wished to have all truths made directly available. At the age of forty-one, he was elected member of the Royal Academy of Sciences at Stockholm, and became one of its most efficient members. At the age of forty-five, he published his 'Principia" in three large volumes, wherein he attained many of the conclusions demonstrated by modern science. The means of acquiring true philosophy, he says, are threefold, a knowledge of facts, their orderly arrangements, and reason.

He next ventured on a theological work, valuable as an index of his thoughts previous to his illumination. "The Philosophy of the Infinite and the Intercourse Between the Soul and the Body," wherein he attempts by reason to prove the existence of God, and the immortality of the soul. This was soon followed in 1741, by "The Economy of the Animal Kingdom," and in 1744–5 by "The Animal Kingdom," exhaustive treatises on the anatomy and physiology of man. While he foreshadowed in this great work many of the discoveries of modern times, he is often led astray by fanciful correspondences. The latter work was not completed. He became illuminated and discontinued his labors as a scientist, for the reception of truth in an entranced state. His last work as a natural writer was a series of essays "On the Worship and Love of God." It was a bridge sent out from the scientific side, to span the chasm between matter and spirit. Henceforth he became the mouth-piece of a higher power. The little streams of metaphysics and theology so out of place in his scientific writings unite in a vast river, to the exclusion of everything else. His style changes. His philosophical writings are often highly wrought, ornate, with classical allusions, and striking illustrations, clear and expressive, though often stilled, and supercilious. His theological works, by which he is generally known, have earned for him the title of the dryest of known writers.

The former have no direct relation with our subject, except as they reveal to us the perfection of his mind for his illumination. He became remarkably susceptible to spirit-influence and the result was great beyond expression, because he had for his entire life earnestly prepared himself for his work. His illumination came in his fifty-sixth year, and so firmly did he believe himself reserved for this mission that he referred his previous distaste for theological reading was caused by his guides, that he might not be prejudiced, nevertheless, he entertained strong belief in the Bible, regarding it as "the source whence all theology must be derived," and his unquestioning faith in this book becomes the foundation of the entire superstructure of his doctrines. It colors his first vision, and never forsakes him. At his illumination his mind underwent an entire change. All the works he afterwards wrote were of a theological character, and so widely different were they, he scarcely ever alludes to his former writings. The transition was not wholly abrupt. The intrusion of spiritual influence, in his studies and writings can be observed for some time previous to his being made aware of such assistance. He records in his diary his recognition of such guidance after he had learned to understand its significance.

"How difficult it is for man to be persuaded that he is ruled by means of spirits. Before my mind was opened so that I could speak with spirits, and thus be persuaded by living experience, much of such evidence was presented to me during many previous years, and now I wonder that I did not then become convinced of the Lord's ruling by means of spirits. These evidences were not only dreams for some years informing me concerning those things which I was writing, but also changes of state while I was writing, and a certain extraordinary light on what was written. Afterwards I also had many visions while my eyes were closed; a light was miraculously given; and many times spirits were sensibly perceived, as manifestly to the sense as bodily sensations: afterwards I had infestations in various ways from evil spirits, in temptations, whilst I was writing such things as evil spirits were averse to, so that I was beset almost to horror; fiery lights were seen; talking was heard in the morning time, besides many other things; until at last when a certain spirit addressed me in a few words, I wondered greatly that he should perceive my thoughts, and afterwards wondered exceedingly that the way was open so that I could converse with spirits, and then the spirits wondered that I should be so surprised. * * * I have at one time perceived, some months after begining to speak with spirits, that if I should be let back into my former state, I might lapse into the opinion that these things were fantasies."

His last philosophical works indicate the dawn of his spiritual power. In that portion of his "Animal Kingdom" left in ms. he says: "According to admonition heard," etc., and again that he is "commanded" to write.

His doctrine of universal correspondency, an inner world or life, of which the invisible world is the symbol; the existence of a potency, or reality, of which it was the corresponding expression, was a preparatory step to the spiritual unfoldment of the seer. His works up to his spiritual change appear to have been written with reference to his unfoldment, although he, himself, was ignorant of the process. "I never thought," said he, "I should have come into the spiritual state in which I am, but the Lord had prepared me for it, in order to reveal the spiritual sense of the word, which he had promised in the prophets and Revelations." As he describes his illumination, a misty darkness came over him, succeeded by light, and he saw a spirit who said to him: "I am God, the Lord, the Creator and Redeemer of the world. I have chosen thee to unfold to men the spiritual sense of the Holy Scripture. I will dictate to thee what thou shalt write." Henceforth he renounced worldly wisdom and wholly relied on spiritual aid He continues: "Thereafter the Lord daily opened the eyes of my spirit, to see in perfect wakefulness what was going on in the other world, and to converse, broad awake with angels and spirits." Media at first are usually thus infatuated. They are dazzled by the blaze of spiritual light, and seeing themselves exceptional are prone to attach undue importance to their powers, and entertain exalted notions of their peculiar "missions."

Swedenborg did not escape the influence of his prejudice. The spirit declares himself to be God, and his object to employ the seer as an instrument in the correct interpretation of his word. Swedenborg was mistaken, just as media are now mistaken when spirits sign well-known names to the most puerile communications. He received the Bible as the foundation of faith. An interpretation by spirits would be of no value. If God wrote the Bible, he alone can interpret it. These prejudices color all the doctrinal writings of Swedenborg. Many modern media believe themselves recipients of the Divine favor in the same manner, and from the same cause. They do not value communications from spirits; they do not recognize other authority than the Divine Power.

The statement that God or his incarnation communicated with Swedenborg, is not worthy of a moment's notice. It is simply impossible, and we are left to inquire, with whom did he hold intercourse? And the answer is with spiritual beings, in the same manner of modern media. His doctrine of correspondency applied to the Bible evolved a spiritual sense which threw on that volume an entirely new light. He received it as a divine revelation, and with the unfoldment of his spiritual powers, he learned Hebrew that he might read the Old Testament in the original. He carefully set to work preparing a commentary developing the universality of his ideas in relation thereto. His *Arcana Celestia*, published in eight 4 to. volumes, barely covered the ground of the first two books of the Old Testament. He claims that he is directly inspired by God to write, and takes for granted the Bible as his unchangeable word, the spiritual sense of which it is his mission to teach. His method is curious and interesting, but applies to all books as well as the Bible, and a rare spiritual sense may by it, be wrung even from a spelling book or dictionary. The correspondence has fixed laws, and develops itself after their order, and is the same throughout the entire Bible. Having acquired its elements, it is easy to make its application. Free as Swedenborg consideres himself to be, he was really thoroughly imbued with Lutheranism. He accepted the Bible as of infallible authority, and like countless others, saw in its interpretation the source of error. If it were possible to a perfect interpretation, there would be nothing more to be desired. He considered that he had received direct from the Almighty the key to all Biblical mystery. Beneath the word was a spiritual significance, and this he develops paragraph by paragraph. It was a pleasing dream, and he indefatigably developed it through volume after volume, of the most dreary prose, for with his illumination his style changed for the worse, and he appears to have lost all desire to make his pages interesting.

It is what may be called the undercurrent of the ARCANA, wherein he relates his spiritual experiences, that are of present interest. He claims to have frequently visited the spirit-world, and describes, in lively colors, the beauties of its scenes, yet, he does not recognize the action of unchanging laws. Everything with him is arbitrary, and dependant on the whim of the Almighty. He teaches an arbitrary judgement day in the spiritual realm, a hell and a heaven, and an intermediate spirit-world answering to purgatory. He pictures the judgment-day in terrific colors. Damnation is a necessity, where civil rules can abolish the penitentiary and gallows, God, possibly, may abolish hell, his penitentiary. The punishment of the unhappy is not from conscience. It comes from the force necessary for their restraint. Man has free-will, is a free agent to rise or fall. He accepts the trinity and incarnation, in short, so far has his theological views are concerned, he is strenuously orthodox, but claims the right of a superior interpretation.

As there is not the least evidence that such interpretation is correct, as history and scientific research conclusively prove the Bible to have no greater claims than any other book, resting on its truth and nothing else, for its acceptance; the entire system is a baseless dream. In this wide doctrinal field, Spiritualism and Swedenborgism are vitally different.

Swedenborg was a medium, but that fact does not evidence the infallibility of the communications he received. He had prepared his mind for the reception of a high order of communications, by years of ardent study, and he is particularly interesting as an example of mediumship, united with high scholarship. He was clairvoyant, as is proved by his seeing the fire in Stockholm when three hundred miles distant, and its exact extent; learning from a spirit the locality of a lost treasure; his repeating, by her request, the last words spoken by her brother when they parted, to the Queen of Sweden, and various correct prophecies he made. He held almost daily conversations with departed spirits, and arrived at a nearly correct idea of their condition, and of the spirit world. The essential portions of the communications thus made to him, do not differ from those made through media at present. The reality of the spirit-world, the retention of all affections, loves and emotions after death, the methods of enjoyment and misery, are truthfully presented, and herein, he is in harmony with modern Spiritualism.

A Short Lecture, Delivered at Lawrence, Kansas, at the late State Convention of Spiritualists, by Dr. E. B. Wheelock.

Friends of Progress, ladies and gentlemen, in the short space that has been allotted to me. I propose to set forth in brief some few of the first principles of the gospel of Spiritualism, as understood in its broadest sense. It is generally admitted that the gospel of Spiritualism enters into all the practical relations of life, into all the lower and higher walks of human society.

And as some of these minor bearings have been discussed by speakers who have preceded me, I propose to take the broadest possible view of this angel gospel, so far as it is by human wisdom comprehended. To me and to my understanding, the elementary principles of Spiritualism are as old as the Infinite Parent of the Universe. And in their operative power they are as expansive as his wisdom, and as enduring as his existence.

In the progressive movements of this gospel, worlds and systems of worlds are made to take forms, made to have material and visible existence, each endowed with forces and laws wisely adapted to all their subsequent uses and future unfoldment. In contemplating the many millions of rudimental developments, as made manifest upon this our rounded and rolling globe, we behold man as one of its highest modes of self-manifestation, connecting the material of earth with the spiritual and supernal of other and higher spheres.

As the development and progress of human intelligence moves onward, and upward, and backward, and forward, how vast becomes the antiquity of the human race, and what millions of men and women have lived and passed away, long anterior to the laying of the egg from which the Pagan and Christian gospels were hatched.

One of the primitive principles in the gospel of Spiritualism, is the discovery of a divine element, inherent in man, capable of self analysis. A man's greatest knowledge is himself to know; then how important the study that will lead to this knowledge—the knowledge of self. Man, viewed only upon the material plane of life, exhibits nothing that would outlast the dissolving laws of nature, but when viewed upon the intellectual and spiritual plane of his being, elements, grand elements are seen to crop out, that have within themselves the seeds of immortality, and destined to endless unfoldment. O, how grand the contemplation of the unending future of man, as he becomes outwrought from the material plane of life, and finds within himself an element divine, whose quality is indestructible, possessing within itself every law requisite to its endless perpetuity and identity.

O, what possibilities lie outstretched yet in the future, for the women of the race. For how grand is man when we conceive of him as having within his elementary composition a thousand and one unwritten folio volumes, forever susceptible of new impressions by which progress and improvement become a law of endless unfoldment in the life material, in life spiritual, in a life immortal, yea, in a life of freedom from mortal cares, from death, and sorrow, and grief, and scalding tears. Unlike the Christian's gospel, the gospel of Spiritualism cannot be written in books. Its divine sublimity consists in its freshness, as it perpetually comes streaming forth from the fountain of supernal wisdom, and the summer land of earth's immortal heroes. It forever seeks the high and the low alike. It whispers the law of harmony, it breaths the sentiment of peace, it rebukes gently the erring, lifts up the downtrodden, gives gentle warning to the bigot, and gives no place to the hypocrite. It brushes away the night of sorrow. It unlocks the door that leads to the valley of death, and points the way to plains celestial, where flowers immortal bloom, where the crustations of mortal life fade forever away, where homes, sweet homes, for the weary and careworn pilgrims of earth, are seen to glimmer, as mansions of rest, standing in the midst of the radient—the rainbow light of a new and immortal summer land.

Hark, spirit, hark! for in listening to spiritual things the spirit alone must hear. In spirit then let us hearken. Hear ye not the bugle notes as they come reverberating over the plains, those celestial plains that ever in glory dazzle before the illumined eyes of a new born spirit, as he enters through the gate, the royal gate, whose name on earth is death, but when by angels sung is called "Excelsior—Change," the leaving behind of garments old, the receiving anew of crystal robes, whose golden threads can break no more, or time or age make dim. Hark! for 'tis from the land beyond the river we hear the tiny rap; 'tis from thence we hear the sweet music of inspiration given. A Cicero for us to-day is pleading as once he plead for Rome. And Demosthenes as of old when upon the forum of Greece, is pleading for Greece still. The council chambers of America are never forsaken by her heroes that have gone before.

O, America, a martyred president pleads thy cause of Liberty to-day. By his voice on earth human fetters fell. By his inspiration now we trust the gospel of Spiritualism will re echo from the nation's capital throughout the entire length and breadth of the western hemisphere. O, the chains of mental slavery, thy wounds too are deep, and the groans of thy martyrs are being heard on high, 'tis for this that the windows of heaven are now open, and the angel world is giving us light: giving us day by day new chapters to be engrafted into a new and holy book, the book of Reason and of angel wisdom. A book such as the wants and needs of the hour demand. A book whose revolving leaves each hour receive a new impress of living truth both holy and divine, pointing the ever upward way of man's progressive development and endless unfoldment.

Take courage, O man! think upward and heavenward. O mothers, be ye delighted. O daughters, hearken, for soon are you to be the future mothers of new-born men and women, whose mission will be to go forth and bless and guide the world, and in the still unfolding future give wisdom to the angel land, the land of immortal flowers, from whence cometh the new gospel, the gospel of Spiritualism.

Now as this gospel is not one of "faith," but of works, how grand the contemplation of its onward march, and of its high and noble results. It knows no bounds, it knows no sectarian limits. Everywhere and in every place on this rounded globe it sings the praise of God. Go ye to earth's frozen polar seas, ascend her mountains of ice, and the sea birds are there; from thence look ye down in caverns deep, the seal and the walrus in sportive life are seen as the ministers of God, preaching the living gospel. Now turn and look above; the heavens declare its glory in the silent flashes of polar lights—we hear no rolling thunders yet the lightnings play. But pass from this and be thou standing upon some towering peak of the Andes, near the city of Quito, South merica. 'Tis here that the crash of thunder might give thee awe, as down from murky clouds it comes, as though it were the sleeping dead to awaken. Yet these are but bugle notes from the bass key of God's celestial organ.

What though from heaven's high forge the lightnings flash, and the voice of God in thunders speaks, are not these but chapters in the sacred book of Spiritualism. Go from here down, down to the vallies beneath. Promenade along the shores of the queen of rivers, the mighty Amazon. Behold her forests in living green perpetually clothed. See the pendant orange and the blossoms new hanging side by side upon the same extending limb; and hear ye the music of the red-winged robin and thyself in mimicry given by the mocking bird. Behold on every hand nature's golden fruit in beauty outwrought; and from the rolling waters that are now passing thee by see the fishes leap, see lilies blossom, and hear ye the hum of bees as they from sweet flowers sip their morning and evening meal, and ask if these and such as these are not the true ministers of God's gospel, the gospel of Spiritualism.

Contemplate the extent and freedom of this gospel. The Earth Man, the Red Man, the Ethiopian, as well as the Anglo Saxon, are each and all forever at liberty to unlock the door of this, God's terrestrial temple, to enter therein, to worship and give praise as the indwelling soul of each may prompt. In this temple, in this cathedral of the Lord, may earth's millions ever worship unmolested by pope, priest, or bishop.

O, take courage then; let the earth rejoice, let man in himself his Saviour see. Let woman her rightful claim to herself maintain; let her on earth, as in heaven, be the wearer of jewels imperishable. Bow no more as a slave to earthly Lords, be true to self, to God, and the angel world. And as thy nature unperverted is lovely, so will love on earth be thine from a law of necessity, and in the summer land, with wisdom and love conjoined, thou wilt, by man, by angels, and by seraphs, be adored. Sweet whisperings from the angel world have already come to thee. As media thou art the bridal center between the two worlds, the terrestial and the celestial. By the aid of laws divine, the laws of inspiration, ye have written and spoken many chapters in the gospel of Spiritualism.

The end is not yet. The world is waiting for you and me and all true reformers. Let us then be faithful over a few things, knowing that in the end we shall be made rulers over many things which at present we comprehend but little. Kingdoms and empires may crumble in ruins. All conventions of men, and all temporal platforms and forms will fade away. But spiritual freedom will ultimate in social beatitude. And bliss immortal ere long will be the crowning dome of all human affection of all human wisdom, and of human knowledge, in a land that knows no tears, no grief, no death, but life, only life, forever more.

Letter from E. P. Brainard.

Concurrent with this, we send you the obituary of Mrs. Caroline Kellogg, the wife of Lansing Kellogg Esq., who was one of the early settlers of Portage County, Ohio. Mrs. Kellogg closed her earth-life January 2d, 1872. Her funeral services were held at the family residence, in Ravenna, on the 9th inst. The day was pleasant, and a large audience were in attendance, made up of a long list of relatives and sympathizing neighbors and friends, including a great number who were attracted hither by curiosity to hear a Spiritual sermon, which, by the request of the deceased, was delivered by Mrs. L. H. Cowles, an inspirational speaker, of Clyde, Ohio.

In the normal condition, Mrs. Cowles is unassuming, self-distrustful, and diffident. When influenced, she has the magnetic presence which Cicero says is so essential to the orator. Her style of oratory is deliberative, incisive, and emphatic. Her strength lies in masterly powers of statement and generalization, often giving the sum total of a sermon in a single pithy sentence.

Her discourse was based on the Bible text: "As one star differeth from another in glory, etc,"—and most beautifully did she present the subject, replete with noble thoughts and pleasing similitude. The close attention, tear-bedimmed eyes, and almost breathless silence of the large audience, proved that, for a time at least, all curiosity and prejudices were forgotten, and they were lost in the contemplation of glorious scenes transpiring on the other shore, so beautifully portrayed by the speaker.

For some thirty-eight years Mrs. Kellogg was a zealous, devoted Methodist. Early in 1867 she investigated and adopted the Spiritual faith, which, as she often remarked, was the only religion that ever fully satisfied the desires and aspirations of her soul. With all the light and knowledge hitherto obtained, death to her was but a "leap in the dark."

Mrs. Kellogg was one of those sympathetic, benevolent, philanthropic, noble women, who are born to bless humanity. Her soul was modeled on too large a pattern to sympathize with that kind of philanthropy and benevolence which sweeps the distant horizon for objects of charity and compassion, but is as blind as a bat to the misery and destitution abounding at its own doors.

Her disease was protrated consumption. For months she has patiently and uncomplainingly waited in the happy enjoyment of the sweet consolation of the Spiritual philosophy, that change which would release her from all pains and possibilities of pain, and usher her happy spirit into that celestial home across the shining river. She arranged all her domestic affairs, and conversed with family and friends in regard to the coming change with as much cheerfulness as if preparing for a journey of pleasure. Her mind was lucid and vision bright to the last moment, and when her time came she closed her eyes and passed away without a struggle, leaving her husband and children with the consolation of a confident belief that the wife and mother has gone from earth where formed, to a higher, holier, and happier state of existence.

Ravenna, Ohio, Jan. 13th, 1872.

TRUE wisdom condemns the honest opinion of no man.

Voices from the People.

SYRACUSE, N. Y.—Mary A. Chute writes.—I have lately read one of A. J. Davis's books on diseases of the brain and nerves. I think it a very useful production,—one that ought to be read by everybody. It is a work that I esteem very much, and think it ought to be read by those that are out of balance with themselves, and others also.

RIVER STYX, OHIO.—D. W. Hard writes.—The JOURNAL, ever welcome visitor, lies upon the table, and I hasten to send $3.00 for the renewal of my subscription for 1872. Accept thanks for past favors, and my best wish to you is that this was a hundred instead of three dollars. My sympathy has been with you in all your tribulations, and may good angels and mortals prosper and assist you in this noble work.

GALVA, ILL.—Maria A. Cutler writes.—We would not presume to let our subscription run behind after such a visitation of divine wrath, although I really can not see the propriety of contributing to elevate and assist those whom God has laid low. Should they not be left to wallow in sackcloth and ashes? Oh, consistency, thou art a jewel! We have taken the JOURNAL, from its first issue, and have invariably paid in advance. Be assured we will never cease to take it so long as it continues to be the bold advocate of truth and right that it now is, and we can possibly raise the money to pay for it.

MAYVILLE, WIS.—E. Raymond writes.—You must excuse me for not paying for my subscription before this time, but we have had calls at home for all the charities we could raise to help the sufferers in our own state; but Chicago was not forgotten. I am an old man, almost 68 years old, and while I live I must have the JOURNAL to cheer me until I find the shining shore.

OTTUMWA, IOWA.—R. B. Lockwood writes.—Please forward immediately to my address, the works enumerated, as per order, and thereby very much oblige an ardent friend and devoted lover of the true, philosophical, and spiritual truth, as advocated so ably by yourself, and may it ever be thine to enjoy the fruition of spiritual light and reason, and thereby constantly and successfully increase your ability to disseminate that spiritual light and truth that shall tend to illuminate our minds, dispel our doubts, and expel all bigotry and superstition.

NEW BOSTON, ILL.—G. Clancey writes.—My wife is a subscriber for your excellent paper, and I am a reader of it, and a believer in the Harmonial Philosophy. The fire fiend visited you rather unceremoniously, but I think the JOURNAL looks rather better than usual in its resurrected garb after its fiery baptism, (how is that for orthodoxy), and more interesting, for we appreciate it better from the anxious thoughts and the loss of it before it was fully re-established. I do not know which, —this I know, however, it is always welcome, and better read than any other paper taken. By the way, I must not forget to state that Dr. Abba Lord Palmer is again at work in the good cause. She was very ill in the fall, and not expected to recover for a long time; but the angel world has again restored her to health, and more fully developed her spiritual gifts, and as she battles for truth and light, we have cause to rejoice at her recovery. As one who can diagnose disease, prescribe, delineate character, and advise concerning business, she has few equals among mediums.

TOLLAND, CT.—S. Tracey writes.—I subscribed for the JOURNAL at the request of a friend, for three months. I have taken the BANNER OF LIGHT thirteen years. I thought it was as much as I could pay for, but I like your paper very much.

REMARKS:—That is just right—take both papers. You, by so doing, benefit yourself, the publishers, and more yet, you are instrumental in sustaining two of the best papers in the world.

CATARACT, WIS.—W. Robinson writes.—I am told there has never been a public lecture upon the subject of Spiritualism given in the town, and have never heard of a private circle being held. I think this will beat Egypt, in your state. I had resolved, some time ago, to make an effort to break the ice here, but have been so closely confined to my farm that I have not been able to do anything until now. I concluded I could use no better tool for the purpose than our brave old JOURNAL, and so the above order is the result of the first trial—have made a fracture, and shall keep forwarding, so you may look for more orders from time to time.

HARDIN, MO.—G. E. Stone writes.—I deeply sympathize with you in heart, and sincerely wish I could manifest it more tangibly with the needful; but am poor in this world's goods, besides being crippled so that I am unable to perform manual labor; have to struggle along the best I can, this way and that, to support wife and little ones. But we can not live without the JOURNAL. We live here all alone, there being no other Spiritualist for miles around, no circles, no lectures, no communion with spiritual friends; nothing but the JOURNAL to beguile the long, weary hours of struggle and toil—orthodoxy confronting one on every hand, so that it is almost impossible to be known as a Spiritualist.

COLUMBUS, OHIO.—Mrs. Emma Spencer writes.—You will find inclosed a remittance to pay for the JOURNAL for the time that has passed since my subscription expired, and the balance to continue the subscription. I am sorry that this justice to you must come so late, and that I am not able to do more than merely send the price of one year's subscription now. You have my best wishes now, but at the same time, I know that in a case like yours, money must be more acceptable. I am truly glad to see that your call for help has not been disregarded.

JANESVILLE, WIS.—Joseph Baker writes.—Please return my warmest thanks to Mr. W. F. White, and other friends of Dayton, Wisconsin, for a previous donation and kindness in my affliction. To you, Mr. Editor, I am under many obligations for your kind notices.

REPLY.—Brother Baker is a most worthy object of charity. He has spent a life-time in the cause of social reform, and crowned the course of active life by his services as Chaplain, and nursing the sick and wounded soldiers during the Rebellion. He is now paralyzed, and unable to take care of himself. Send him a dollar, friends, and thus secure him and his aged wife the comforts of life.

ROCHELLE, ILL.—Mrs. R. Comstock writes.—Inclosed find $3.00 to renew my yearly subscription for the JOURNAL, and send it to H. J. Warner, Shelburne Falls, Mass., for one year. I also send a contribution to the JOURNAL for one year. I truly sympathize with you in your loss from the fire, and would that I could do more for you, but as "Out of all evil some good must come," so out of this misfortune may grow an extended influence of the JOURNAL through its wider circulation, and thus our beautiful philosophy shall come as the bread of life to many a starving soul. May heaven prosper you, and reward your untiring energy and perseverance in sending the JOURNAL, arisen from its ashes, in the old form again. Its presence seems like greeting a cherished friend once more.

ALTON, ILL.—F. Sawyer writes.—Spiritualism is at a low ebb here. The orthodox churches are using every influence to prevent its spread and belief. Every artifice to gratify the appetite or sight is brought into use, and every conceivable falsehood and slander invented, to deter people from becoming acquainted with the truths or phenomena of Spiritualism. Yet if we could only get into the inmost souls of a great many of the church people, we would find a belief too sacred to be smothered out by such means.

AUBURN, N. Y.—Mrs. Leonard writes.—While reading the last JOURNAL, I particularly noticed your rational and brotherly defense of Mr. Read, and a hearty God bless you, came spontaneously from my heart and lips. I wonder that the spirit world does not get weary in trying to feed us when there is so much fault found with the avenue through which they send supplies. No one complains as long as the mediums feed them with sweetmeats put up at the medium's expense; but let the reverse come; let the mediums demonstrate the conditions thrown upon them by the full fed, or, perhaps, the spirits they attract, why, of course, the medium alone is responsible. God help the poor mediums.

Arts and Sciences.

BY.....Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and subscriptions will be received by Dr. Y. A Carr. Address Lock Box 330, Mobile, Alabama.

(NUMBER XVI.)

Inter-electro Chemical Suspension and Supervision —Magnets, Magnetism, and Mediumship.

Having departed from the usual method of treating the imponderable forces with a view to practical importance, we with the same view pass the subject of heat for the present, in order that we may consider intact the electro-magnetic supervision and inductive forces operative in mediumship, called physical, to which we referred in our last article.

Let us examine into the constituent character of the somewhat remarkable hydro-carbons that in a great measure suspend sensation without detriment to the general health of the human organism, and we shall find some facts that will in themselves throw general light on the leading points we now propose considering. It is well known to chemists that the first chemical (the air being a mechanical mixture of oxygen with nitrogen) comp und of oxygen and nitrogen is the more curious com pound nitrous oxyd, generally called "laughing gas."

This compound comprising one proportion of nitrogen and one of oxygen, is only held together by the slightest affinitive degree, and on coming in contact with the lungs, is readily decomposed, giving off its positive electric excess from the nitrogen to the nervous apparatus, which is so suspensory and supervisive in its character as to produce the most marked and sometimes exhilarating effects upon both the human mind and system.

Ether consisting of four proportions of carbon, five of hydrogen, and one of oxygen, is for the same reasons similar in its effects; and chloroform consisting of carbon two, hydrogen and chlorine three, an anæsthetic which, together with ether, are so named from *anæsthesia* from producing temporary insensibility to pain, the peculiarities and importance of which are too well known to require further comment from us.

Our object in this allusion to nitrous oxyd, ether, and chloroform, which thus give off their suspensory electro positive force, is but to add deductive strength to what we propose saying of the electro-positive suspensory force of the relative nature of inter-electro chemical action, the released electricity of which, always establishing itself in the form of a circuit between the extremes producing, has the power to suspend the chemical affinity, which, in ordinary out-door nature, is equivalent to the suspension of feeling in in-door nature, as in the case with anæsthetics. This inter-electro chemical action or circuit, is what we see in the ordinary fire, which we call the supervisive magnetism resulting from electricity in motion. Since much of what we have to say depends upon a clear comprehension of the premises, we will recapitulate thus:

Lamp-oil or gas is composed of carbon and hydrogen, both of which are known to be largely electro positive, that is, to contain large excesses of electricity; yet, within the carbon, hydrogen, nor oxygen, as gases, are conductors of their inherent measures of electric force until heated to a temperature of a thousand degrees, when they become conductors and give up their respective electric measures. Oxygen of the atmosphere its one measure, hydrogen its forty, and carbon its thirty-nine, all of which combine in the form of light and heat or flame, which we call the magnetism resulting from electricity in motion, which in being dissipated into its great parent form, the sensorium commune, comes in rapport with our senses, causing us to see, feel, and sometimes hear it.

Bearing in mind the facts we find the self-evident deduction, that even heat or this magnetism of electricity in motion, suspends all chemical affinities in this thermal (or heat) current, as does the dynamic or inter-electro chemic current, by which all things can be dissolved and held in chemical suspension by means of battery action, to which we have so often had occasion to refer, as we hope, with both present and future profit.

Occupying these premises we readily and confidently advance to the position brought to view, by all the combined force of unquestioned parity, that all surrounding law is a centralized unit, and all surroundings a centralized unity in diversity, and that the same forms of force we call life playing through the ponderable, plays through the imponderable realms, and the same current or magnetism of electricity in motion that manifests itself to us in its thermal form, or in its dynamic battery form, plays in the same manner between the electro-positive and electro-negative extremes of the physico-mental blending or mortal and immortal phases of being. To keep the entire premises in full view, let us now for a few moments turn to the interesting subject of magnets, magnetic suspension, and supervision.

There are three classes of magnets, the natural, artificial, and permanent. The natural are those ores of iron and nickle found in the earth, and especially in the neighborhood of volcanoes, that have an attraction for particles of iron. Artificial magnets are those bodies of iron that have been through battery-action, sending currents through insulated coils of wire round them, and thus rendering them magnetic by the supervisive magnetism of electricity in motion, which, however, cease to be magnets as soon as the battery current ceases to pass through the insulated coil—these are generally called electro magnets, and are of great service in the arts and sciences.

Permanent magnets are such pieces of highly carbonod iron, as owing to their peculiar allotropic chrystaline condition receive and retain in an allotropic form the original magnetic impress received forever, that is, as long as the body containing it remains uninfluenced by the depolarizing supervision of extreme thermal and dynamic currents.

Iron, nickle, and cobalt, are the only metals, except hammered brass, that are subject to magnetic influences, iron being the chief combining as it would seem, in its range of uses, the utilitarian measure of all metals, and in its permanent magnetic form a seemingly typical of immortality.

Speaking of inter-electro chemical suspension and supervision, we find that a mere electric current passing round a wooden ball without contact with a soft iron needle poised on a pivot inserted in the wood between the wire (insulated) causes the needle to settle at right angles with the current, which proves that it is the electric form of sunlight passing from East to West round the earth, that gives it its magnetic life within and its northern and southern polarity. Again, if we take a small rod of iron and let it drop through, or into the caliber of a helix round which a battery current is passing, the rod of iron though not in contact with the helix at any point is suspended in the air without touching anything; proving that attraction of gravitation itself, as a force, does not depend upon the matter, but the magnetism of matter. We revere the memory and important services of the truly earnest and observant Newton; but at the time he supposed and taught that attraction of gravitation depended upon the comparative amount of matter in bodies, the magnetic life of all condition and suspensory and supervisive power of magnetism in motion was not understood; and though he may have erred them, were he with us now armed with all our facts, he would doubtless be as far ahead of us now as then, because his large intuitions and love of truth, would not submit as modern science, so called, submits to the senseless tyranny of popular opinion.

Sir Isaac Newton doubtless thought from the fact of seven rays of light being given off by prismatic decomposition in the form of the solar spectrum, that they were all primitive rays, whereas, it has since been proved but the three—red, yellow, and blue, are primitive—all the rest being compounded of them—and so doubtless it is with us. As yet, the imponderable forces are but little understood, and will, when better comprehended, account as satisfactorily for spirit communion, as natural science now accounts for physiological action, the psychometric range of action, being but one step beyond more sublimated in the imponderable range of things.

It is a curious fact, that heat with all its depolarizing power adds no weight to bodies—light in its normal form adds no weight to things—electricity that travels in the lightning's flash, originates and suspends all chemical affinity, sustains thousands of pounds, and runs massive machinery, has no weight nor appreciable form,—even the magnet once charged with a given volume of magnetism, will give out its own full measure to millions of other magnets of its own size, and yet possess within itself all the magnetism it originally contained. We see these facts every day, and yet pretend that the workings of the infinitude of the spiritual beyond, which we have no means of conceiving, save through its manifestations of this kind in matter as we contend, is of more easy comprehension.

As the soul manifests through the bodily form, so does nature manifest through form, and for us to undertake to approach the spirit outside of form is like an effort to reach some great imaginary, unseen nothing in the dark—a phase of a mere shadow of self assume at most, that casts a deeper shade over mortality's own utter darkness within.

The God-endowed, soul-inspired materialist, asks the "Harmonial Philosopher," self-blinded by his own immaterial self-assume, What there is demonstratively solid and practical, in all his *divine afflatus* of ephemeral moth season and butterfly degree.

Let the earnest thinker in his search after truth, seek it in the deeper depths of nature's humbler guise, and he will be the better prepared to see the untold, and to him immeasurable grandeur, of her more harmonial or sublimated form. Could we but more familiarly comprehend the true nature and character of the inter-electro chemical currents, brought to bear as between certain phases of mediumship, we should very readily understand that an ignorance of nature's laws on our part, is not only a barrier to the chief enjoyment of communion with our spiritual friends, but must in the future, prove largely detrimental to ourselves. But to the inter-electro chemical supervision on which physical mediumship depends, in our next.

The Gift of Speaking in Unknown Tongues.

EDITOR OF RELIGIO-PHILOSOPHICAL JOURNAL:

For about sixteen years I have possessed the gift called in apostolic days "speaking in divers kinds of tongues." This was the first manifestation of the power of spirits through my organism, and from the first has been a mechanical control of my vocal organs, my mind taking no cognizance of the sentiment contained in the, to me, "unknown tongue."

A few weeks ago I was at the house of Mr. and Mrs. Baker, at 162 44th street, New York, sitting in company with Colonel and Cora L. V. Tappan. Mrs. Baker, the wife of M. M. Pomeroy, editor of the *Democrat*, her sister, Mrs. Goodyear, and several others of the Caucassian race, together with an educated Indian squaw, to whom I was introduced as Miss Mary Powell. After engaging in a desultory conversation for a few minutes I was controlled by Henry C. Wright, and made a short address to the company. Then the influence changed, and my Indian guide caused me to go to Miss Powell and address her in his native tongue, which she understood perfectly and interpreted to the astonished listeners. The dialogue continued nearly an hour between the visible and invisible Indian, and when it ceased, I asked Miss Powell what language I had spoken. She said it was the Delaware language, a "tongue" to me entirely "*unknown*." I was perfectly conscious of what I was doing, but the utterances I gave were to me unmeaning. This was a very gratifying occasion to all who were present, and the fact stated is a positive proof of genuine spirit control.

I obtained a photograph of my Indian guide at Mumler's gallery, 170 W. Springfield street, Boston, which I carry with several others, to exhibit at my lectures.

Scores of times before, this Indian spirit has used my vocal organs to converse with the spirits controling other media, but this was the first occasion that I had had to *test* the genuineness of the language, and the knowledge of possessing such spiritual gifts gives me assurance to go forth proclaiming the identity of the gifts of to day with those exercised by the media of the first century of the Christian era. Though ordained by no priestly rites, I can present the credentials of apostleship required by the inspired founder of Christianity; and while I can "speak as the spirit giveth utterance," I have a higher authority to preach spiritual things than the man-ordained preachers of the theological schools; yet recognize the value of all the culture which the schools afford, as it polishes and ornaments the vehicle in which inspiration is conveyed to humanity.

DEAN CLARK.

Philadelphia, Pa., Jan. 15th, 1873.

A CHICAGO clergyman having preached from the text "Where are the Nine?" the *Post* replies: "Most of them are with the Haymakers—and the rest have gone to grass."

Letter from J. M. Follett.

Not long since I read an article in the JOURNAL, entitled. "A Search for God's People." In the Chicago *Tribune* there is a book advertised, called "The Home of God's People." The writer of the book has, no doubt, been here, and if the writer of that Search will come, I will show him "God's People." This is a country place, but within five miles of me are no less than seven churches built by God's favorites. His people are a peculiar people. For instance, a deacon of one of the churches, who at the time he committed the act, was reading sermons in the church, committed forgery, and is now a "vagabond on the face of the earth." Two pious members who are hard on free thinkers are accused by members of their own churches of cheating them. Two church members who have eaten the body and drank the blood of the Lamb for several years, had a discussion on theological points, and one discussed the other down with a chair. Own brothers, but members of different churches. Two other church-members had a quarrel, and one after thinking it over, went back to settle the matter, and did so by getting into a fight.

No less than six church-members in this vicinity mix lager-beer and whisky with the "body and blood." They take one on week-days and the other on Sunday. There are three church-members here who if they had their just dues would be in the penitentiary. The church has "sacred theatrical performances," where men cut up monkey-shines that would disgrace a second-rate clown. They have their holy lotteries and pious tomfooleries. Their righteous ku-klux defame and slander every free thinker in the land. They refuse to recognize them by discussing with them, generally end by flying in a passion and calling hard names, such as "fool," "crazy," etc. They even start all kinds of vile stories, which they know are untrue about Spiritualists.

Oh, they ARE a peculiar people! The orthodox God ought to love them, for they are trying to imitate him. They are his children.

Now, Mr. Editor, I do not want you to think all our church members are bad men and women. There are many good ones, but they are good not because of, but in spite of, their creed. If they should imitate the God they worship, they would be bad indeed, but they do not and cannot without being born again five or six times. The Spiritualists and free thinkers have had five or six meetings here, and have been addressed by E. S. Roberts, Mr. Pervier, Wm. T. Allen, and C. H. Doty, and it has raised a muss. The clergy thundered and falsified, and we all turned out to hear the other side; but when they had shot their poisoned arrows into us from behind their sacred desk, they failed to come out from behind their cover to hear Mr. Doty's reply. I call that cowardly theological bushwhacking. They are now trying to get up a revival. There are a few who are born again every winter. They will be born again this winter, though one of the regular converts had to leave for appropriating other people's property to his own use. If you have any doubts about this being the place to find God's people, just come down here and I will convince you.

Atkinson, Ill.

Letter from C. H. Burrows.

BROTHER JONES:—Inclosed find a remittance for the JOURNAL. I take it six months at a time, and shall continue to do so as long as it is independent, out-spoken, and radical, but whenever it begins to truckle and kneel to popular superstition, and the cold forms and ceremonies of creeds, I have no further use for it.

That old wheel horse and sledge-hammer, E. V. Wilson, is a man of the right sort. He is worth a score of those little souls that are compelled to have two or three head-lights to go ahead and pilot them.

If Francis can't find God in all the debris of the burned district of Chicago, Wisconsin and Michigan, he had better relinquish his "Search," and hunt for something that is tangible, and consign the old gentleman to the world of imagination.

We had a display of his mercy here yesterday. The Baptists were holding a protracted meeting, and had not saved a soul, and on the last day of the old year of 1871, and on Sunday too, God took a fit, and burned their church up. Oh, what a God!

Atlanta, Ill., Jan. 2nd, 1873.

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List of Lecturers.

HEREAFTER we shall keep a standing register of such speakers as are furnished to us BY THE PARTIES INTERESTED, with a pledge on their part that they will keep us *posted* in regard to changes; and in addition to that, *expressly* indicate a willingness to aid in the circulation of the JOURNAL, both by *word and deed.*

Let us hear promptly from all who accept this proposition, and we will do our part faithfully.

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It is a lamentable fact that some mediums so far forget their self-respect as to speak evil of other mediums, not unfrequently even of those who are far their superiors. The names of such persons will be dropped from this Register so soon as we have evidence conclusive of their indulging in such unkindness.

It should be borne in mind that individuals visiting mediums carry conditions with them—so to speak—which aid or destroy the power of spirits to control the medium visited; hence it is that one medium gives satisfaction to certain persons, another better to others—all having their friends, and justly so, too, and all equally honest and useful in their place.

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CHICAGO, SATURDAY, FEBRUARY 3, 1872.

A SEARCH AFTER GOD.

The Conversation Continued—The Material World Teaching a Lesson of Wisdom—The Details of Creation, and How Controlled.

(NUMBER LXXII.)

Philosopher—Yea, I acknowledge the fact that the material world is a grand teacher. You seem to be a strange embodiment. How curiously you are formed.

Hailstone—My development into a perfect sphere is worthy of careful study and reflection, though it requires no supernatural agency. There is no God within my cold embrace. The elements when organized in a peculiar way always produce a specified result. Hydrogen and oxygen united in certain proportions invariably produce water. They were generated first, and water followed. The material world is only in one sense self-acting. The engineer places water in his boiler, and the steam must be generated therefrom before a specified result follows. The atmosphere, heat and cold, were essential to produce me. They *must* exist first—and *I follow.* I was self-created, but the power of self-creation commences at a certain point. Back of that, matter is as powerless to accomplishing anything, as an engine would be with a block of ice in the boiler instead of steam. When certain conditions are educed, the steam becomes self-acting, but not until then.

Electricity—Mr. Philosopher, the Hailstone is correct. I become obedient to the children of earth, when certain influences are obeyed. I exist diffused through the universe, and was produced in accordance with certain well-defined laws; and the conditions that produced me, were as subservient to mind, either one or many, as those laws are that compel me to traverse the electric wire.

Hailstone—Do n't become alarmed at this statement, Philosopher; Electricity is correct. We are subservient to individualized minds when certain laws are obeyed, and he who is wise enough to trace us back to the elements that produced us, will find that the rule holds still good. Now the elements that formed me are self-acting in the same sense that steam is which moves the ponderous wheel.

Philosopher—Please be more explicit.

Electricity—You are very obtuse in intellect. See me traverse that wire. I go with the speed of thought. I am never weary. Here I am standing in Chicago to-day in a little cup, and in the twinkling of an eye, I move a piece of iron, the hammer of a battery in England. I am subservient to the operator's mind. When he starts me on my mission, impressing me with a thought, I go in an instant. No God is connected with me. I would convey a war message with just as much pleasure as an errand of mercy. Would carry a despatch of death with the same pleasure that I would one of joy. No God is within me. Ha, ha, if he travels with me in that wire, and impels me to say such mean and contemptible things that I often do, he is not to be respected much.

Philosopher—You seem to be wiser than those walking around in the garb of humanity.

Electricity—When I go silently along the wire, let one of the children of earth (a telegraphic operator), apply his tongue thereto, and he can read the thoughts I convey. I would impart the same sensation to a thief, liar, and debauchee, that I would to the most moral and upright man in existence. I am obedient to mind,—individualized mind. Now, Philosopher, I state what I know. The conditions that produced me are just as much subservient to mind, individualized mind, as I am! No God has anything to do with sending me along that wire, over cities, mountains, rivers, lakes and finally under the ocean! The *rule holds good throughout the whole universe.* I am subservient to the children of earth. The conditions that produced me, are subservient to a circle of spirits in the Summer Land. Go up still higher in the scale of existence and you will find individualized intelligence producing desired results.

Philosopher—Ah, indeed, how little I know, and what a field of thought you are opening up before me. How grand is the destiny of man! But is there no God?

Electricity—Do n't become alarmed, I am only making a few sensible remarks. I am subservient to man. I can be used for diabolical as well as moral purposes. If God, an all-powerful God connected with me, he do n't feel very proud of my messages sometimes, I guess. Here, Philosopher, is where the children of earth err. They know certain elements of the material world are subservient to the mind of man. They understand the conditions requisite to render them so. But they connect a God with inducing the other conditions; God induced electricity, evolved it from the material world, but man can control it. If man controls this *result*, he is fully adequate to control the *cause.* If it is possible for him to control electricity, make it subservient to him, it is possible for him to control the causes that produce it. Oh, what wonderful revealments! All nature is one vast book, illustrated by the mind of man; and all things are subservient to him.

Philosopher—Your reasoning seems conclusive, and I cannot well dispute your deductions.

Hailstone—The words of Electricity are well and timely spoken. Electricity, to a certain extent, is subservient to the children of earth. The forces that produced me are not, however, controlled by the denizens of the earth sphere. Those who have charge of them are invisible to you, but are endowed with far greater power and wisdom. While you may be able to generate electricity through the instrumentality of chemicals, a zinc and copper plate, other minds far your superior, control those forces that *generated* the water, chemicals, zinc, and copper.

Philosopher—You place a grand controlling influence in the mind of man.

Hailstone—I am simply asserting what I know, and it will look reasonable to the calm reflective mind. The savage will ignite a fire by the friction of two pieces of wood. Certain forces are obedient to him even, and he would be ready to acknowledge that none but God could generate steam that could burst the iron boiler.

Electricity—Mr. Philosopher, we admire your efforts to glean knowledge from the material world. Within it is all power. Just see me, standing in my cup here, like a caged bird. Just send me over the wires, and I will cause a noise in Liverpool, England, that will be distinctly heard. When properly managed by those who understand my nature in detail, I can burst a planet into fragments. You comprehend my qualities only partially; but there are intelligences in the Spirit World that can read me like a book, and send me thundering along in the skies, causing a terrible commotion. I wish to be explicit. The children of earth are decidedly illiterate,—extremely foolish on this God question. They understand, as it were, only one detail in creation! Does not that knowledge contain a hint, that it is possible for some of the exalted ones in the higher spheres, to understand ten details in creation; and may they not say some one above them understand twenty, and so on, until those spirits are reached who understand enough of them to create a comet? What reason have you to doubt? A Savage would say none but a God could have made that chronometer watch! He who constructed the watch would declare none but a God can control electricity. Finally man controls that, and he affirms none but a God could induce these conditions that would diffuse it throughout the earth sphere. Thus these declarations will be constantly made and constantly dissipated!

Hailstone—Electricity is right, Mr. Philosopher. The wild Savage thinks that none but a God could have made me so round and with such a transparent body, whereas no God had anything to do with it.

Water—Mr. Philosopher, put some salt and bicarbonate of soda in this basin where I am reposing, also a wire net, systematically arranged. Be watchful now!

Philosopher—I have complied with your request.

Water—What do you see?

Philosopher—Nothing but you.

Water—Watch the result.

Philosopher—I am astonished. I observe innumerable crystals forming around that wire. Oh! how beautiful. Why, the chemicals seem endowed with life. Indeed I did not anticipate this.

Water—The wire forms a central attractive point, and the chemicals seem to have an affinity therefor, and they unconsciously form these beautiful crystals.

Electricity—Philosopher, you seem astonished. There is passive force in matter, and it is obedient to the mind of man. As all those crystals around that wire are similar in structure, so when certain other conditions are induced in the material world, a flower, with a designated number of stamens, its corol with an equal number of parts, and its calyx with as many points, is produced,—all flowers of one species are alike, the same as those crystals were that clustered around the wire. Mind induced the conditions that produced the crystals; mind also induced those conditions that produced the flowers.

Philosopher—You place mind as the actuating cause in the material world.

Electricity—I, either latent or otherwise, always existed. As thunder and lightning, and when I shake the very heavens with my power, tear in fragments the giant oak, set fire to an ocean steamer, spread terror and devastation around me, I excite within the minds of the children of earth superstitious notions. There is grandeur in my movements in the heavens, as well as within the folds of the Atlantic Cable. I am obedient to individualized mind in the heavens, as well as when I convey thoughts along the wire. To the children of earth I am imponderable, yet I possess power sufficient to tear this earth in fragments.

Philosopher—Why do you cause so much destruction of property? You are a fiendish monster, a murderer, a miserable coward, to do so much mischief!

Electricity—Ha, ha! Connected with some of my movements, I have no *special* regard for humanity. I consult the *general* good, and in doing so, I many times cause death and destruction. I have a general, as well as special, mission. One of my *special* missions is to traverse the telegraph wire; but in my *general* mission to humanity, I am just as much subservient to individualized mind, as I am in any of my special missions. Ponder this subject well, Philosopher, and learn lessons of wisdom from the elements around you.

TO BE CONTINUED.

More Science and Less Religion.

In pursuing our investigations under the general head of "Calamities, their Author," and the question of "Compensation," in our last issue, we arrived at the conclusion that the world would be the better off when it gets more scientific knowledge and *less religion.*

That conclusion is doubtless very shocking to the sensitive feelings of bigots generally, but *shocks* are supposed to be good for some people; and as the day has passed in which unbelief in religious dogmas is a heresy, in this country, that warrants burning, yet we learn that our beloved RELIGIO-PHILOSOPHICAL JOURNAL is often committed to the flames, even as heretics used to be for their blasphemy in denying that *Jesus, the son of Joseph and Mary,* was the supreme and eternal God; hence we purpose in this article to consider the subject a little more in detail.

We have already shown conclusively that *Religion was born of Ignorance, and nurtured by Intolerance and Superstition,* the handmaids of the mother that gave it birth. We have found their pathway ever marked with burning fagots, and slimy with human gore, and her real emblems are the skull and crossbones, and should be so designated upon her charts—*a chart of all religions!*

This may seem to many to be strong language, when applied to so-called "liberal Christianity." Remember we speak of a chart of *all religions.* "Liberal Christians" recognize *ancient religion,* the religion of the Jews, based upon Moses's God, as the basis of their system. Indeed they are offshoots of the same parent stem, and sisters of other branches of the same parentage, whose intolerance will not be denied. Hence it is that the emblem is fitting for a chart of all religions.

The general enlightenment of the people gradually prepares the mind for the reception of *newly discovered* truths, despite fire, fagots, swords, prisons, racks, thumbscrews, and all other forms of persecution, as is obvious from the last century's experience.

We shall find by perseverance and boldness of thought, that in a short time the iron grip of religious despotism will become paralyzed, and release its hold, and then, the united power of humanity which so long has been perverted to the upholding of superstition and intolerance—the legitimate offspring of ignorance—will be enlisted in the development of truth, and the promulgation of general knowledge.

The day is dawning in which the consummation of an event so devoutly to be desiried is to be fully realized.

The skull and crossbones, fitting emblems of a bloodthirsty system of religion, should no longer occupy the foreground in the chart of all religions.

In the foreground should appear the emblems of the arts and sciences—servile slaves should appear as retreating to the rear. The ponderous car of Juggernaut, with broken wheels, and all other instruments of torture, together with their devotees, should be shown as passing and fleeing to their last retreat deep down in the shades of the past. The power of the crescent, the cross, and the emblems of ancient Judaism, are crumbling beneath the touch of the Goddess of Liberty.

Close in front upon the chart, emerges into view the shadows of coming events. The telegraph, the crucible, the chemist's laboratory, the telescope, the square and compass, and other instruments of mechanic arts, the tables of the mathematician, the towering observatory, and the men of genius, science, and intuition, standing out in the blaze of a morning sun, attract the gaze of an admiring people just springing upon the sphere of active life.

The ghosts of all religions stand aghast, and hurl anathemas at the new comers, which fall harmless at their feet, even as Pope Pius the IX's bull of excommunication hurled at King Victor Emanuel is unheeded by his own devotees.

No weapons are required to drive these shadows of the past to their doom. They disappear before the potent power of true wisdom as the morning mist is dissipated by the refulgent rays of a rising sun.

The wonderful improvements that have been made in implements of husbandry, in the commerce between nations, in mechanical structures for locomotion upon land and sea, in observations in stellar space, in the chemical analysis of physical substances and natural products, in the unfoldment of mind to an understanding of the arts and sciences, and in the telegraphic communication of facts daily transpiring from one to another throughout the world, is an earnest of the good time coming, when there will be more of science, more true knowledge, and less so-called religion.

Wisdom is the crowning element of man's nature. Religion is the result of a perversion of that element, and is the offspring of ignorance. Her most sincere devotees are the most benighted of all ignorant people, whose God is like unto themselves, and still more like the most vindictive, inhuman, cruel, and despotic tyrant that ever held an ignorant people in mental and physical servitude.

More liberal religionists are more enlightened, more familiar with the progress made in the world, consequently more fully appreciate modern discoveries in the arts and sciences, have less religion than their more ignorant fellow-religionists, and have better traits of character than their *ideal* God which they blindly worship.

It is but a few years, comparatively speaking, since the elements first began to be made subservient to man. So in like manner, it is but a few years since a man could utter a thought contrary to the generally accepted religious belief, without being most cruelly tortured by the ruling religious power, for heresy. As knowledge has made progress, so in like ratio have new sects sprung into existence, and thus by slow degrees has *freedom* of *thought* made progress. More science and less religion is now the order of the day, and yet what a pall of *religious* darkness enshrouds the world!

Even the so-called scientists are yet so crippled in their researches into phenomena in nature, be it physical or spiritual, by the influence of *religious intolerance,* that they halt and hesitate to even look into a subject that seems to conflict with religious dogmas. Many of them are yet slaves to popular systems of religion, and even endeavor to warp scientific and philosophical discoveries into the support of religion.

It is gratifying to know that a few *free and independent* minds go straight on toward greater truths, until every shade of religious dogmatism is dissipated by the light of living truth.

We are fully sustained in this position by recent doings of eminent scientists. A few cowardly men refused, when urged by their peers in England, to carefully analyze the different phases of so-claimed spiritual phenomena. A few others went part way, and conceded the phenomena to exist, but fearing religious prejudice, halted in their investigations, denied its spirit origin, but claimed that what they had witnessed was the result of a newly discovered force which they christened "Psychic Force," while a still more independent class of scientists pushed on in their investigations not only to the observance of the same so-called newly discovered force, but still further on they discovered the objects from whence it emanated, and manifested its intelligence, to be men and women, upon a superior plane of life—spirits who had once lived upon this mundane sphere, as the investigators themselves now live.

What class, think you, reader, will stand highest upon the page of coming history as the true scientist of the evening of the nineteenth century? Which will stand the highest when the world is less cursed with religion, and blessed with more science, more wisdom?

Let no one tremble in fear that the social relations of life are to be abridged, by a greater scientific research among the masses. Have no fear that institutions which now do yield sound gratification will be abrogated or displaced by anything that tends to make men and women less happy and good.

As an earnest of the good time coming, we have the foundation already laid. Within the last few years, the inspiration which is to usher in the new dispensation, has already outwrought many plans for the unfoldment of mind, in entirely new channels.

Scientific, literary, and philosophical lectures are taking the place of religious gatherings. A more rational view is taken of the wants of the people. Entirely new fields of thought are presented in our schools of learning. Church dogmas are almost universally banished from common schools, and allowable only in such institutions as are maintained exclusively from the private funds of the devotees, of the religious systems they teach.

Just in proportion to the advancement thus made, the power of religionists to punish seceders from their faith, has diminished. In that proportion the mass of mankind who are affected thereby have become more humane—better. Hence the corollary to be drawn from the premises inevitably is, that less religion and more knowledge betters the condition of the people.

What knowledge and scientific discovery is calculated to do for humanity, will more fully occupy our articles in future numbers.

The Impostor Von Vleck.

We are in receipt of a letter from Leon Snively, Esq., of Xenia, Ohio, informing us that the impostor Von Vleck not long since turned up in that town as a spiritual medium, went away, and soon after returned, under the patronage of the Young Men's Christian Association, as an exposer of spiritual mediums. Time and time again, we have advised the public of the impositions of this whilom Dr.(?) Von Vleck. Those who take him to their embrace, do it knowing him to be an impostor, and should not complain because they get more than they bargained for.

Old religious devotees—believers in Moses's God—gave an impostor "*thirty pieces of silver*" to betray Christ. Why should not the Young Men's Christian Association pay the modern Judas a larger sum to repeat the same betrayal? If Judas was right so is Von Vleck. The Young Men's Christian Association may solve the problem.

Any Spiritualist whose faith is shaken by Von Vleck's exposes, will do well again to read "the parable of the sower." They may find a new application of it.

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The Apostacy of Mr. Hepworth—His Defenders.

Robert Collyer was a blacksmith, dealing vigorous blows on red-hot iron. Finally he ascended or descended, as the case may be, to the Methodist church, and there pounded sin as he had been accustomed to iron. He then joined the Unitarian church, changed his clothes as a snake changes its skin. Leaving his hell-fire dress with his Methodist friends, he assumed a garb composed of Unitarian material, which was instrumental in making him a very notorius man.

Seceding is popular. It has given Collyer employment at $100 per night for lecturing, and $5,000 per annum for preaching. As a Methodist, he would have continued a second-rate preacher, on account of the weakness of his lungs. Finally, another prominent man secedes—secedes from the Unitarian church. He glides into the arms of vicarious atonement, etc., as easily and as gracefully as Collyer did into the folds of his aristocratic church in Chicago. In the *Liberal Christian*, organ of the Unitarians of New York, we find the following:

An anxious friend inquires:—"What is to become of the Unitarian body without Geo. H. Hepworth and of the country, without James Fisk, Jr.?" We give it up. Time will tell.

The editor of that paper, viewing the question calmly and dispassionately closes his remarks on the Hepworth apostacy, as follows:

Finally, we wish Mr. Hepworth well. We think he has entered upon a bad career, but recent events have shown us that audacity does not always win. May he escape the perils of his ambition, his waywardness, his egotism, and his ingratitude.

Mr. Hepworth ministered to the Church of the Messiah in New York City. Mr. Babcock, President of the Board of Trustees, not liking his apostacy, anticipated that he intended to serve the society a "Yankee trick," by preaching once after his engagement expired, and then, if expelled from the church, to claim his $9,000 salary. To prevent such "rascally conduct," the proper measures were taken by the President.

In many respects, Hepworth was considered a *fast* man. It was said that his popularity was gradually vanishing, and to arrest the ebbing tide, he resorted to this sensation, not for a moment thinking that his society would resent the insult. The *Commonwealth* thus quaintly alludes to him:

Rev. Geo. H. Hepworth, of New York, finding that other expedients to draw a paying congregation are not likely to succeed, has resorted to the "new departure" dodge, and announced his dissatisfaction with the Unitarians, who are "bound to the bad" on account of their negations, and his belief in the Divinity of Christ and the truth of the Bible. Considering that all Unitarians believe in the Divinity of Christ and of all other good men, and hold that the Christian Scriptures are reliable enough for all practical purposes, it is hard to see exactly where the starting-point of Mr. Hepworth's "new departure" is.

The interviewer who visited him in his "palatial residence," throws a little light on the subject, however, for he tells us that "Dr. Hepworth has faith in the masses." Considering "the palatial residence" of "Dr. Hepworth," who preaches in a $225,000 church, to a society remarkable for its aristocratic pretentions, for a salary of $9,000 a year, and keeps a $7,000 yacht and spends his summers at the Shoals and other fashionable resorts, the last article of his creed would indicate a sudden if not a miraculous conversion. Good old Dr. Young thought that when most ministers and politicians said "the masses," they meant "them asses." Perhaps "Dr. Hepworth's" "new departure" is a shadow cast before an event that has been repeatedly predicted, and will not be greatly regretted by Unitarians ge nerally.

The *Investigator*, always ready to comment, contains the following pungent remarks:

The Rev. Mr. Hepworth, of New York, seems to try hard, in various ways, to get into notice or into the papers. He has a great idea of himself, as is evident from the airs he puts on when in a pulpit, and just now is in a transition state towards Orthodoxy. For several years past he has been a preacher of Unitarianism, but that is not pious enough for him now, and he is about renouncing it, as did his predecessor, the Rev. Dr. Osgood. The main reasons which Hepworth assigns for his change of base, he thus states:

"I find Unitarians to be fast drifting to utter negation, not only in the belief of a triune God, but of the validity of the Scriptures—hence I have become conservative."

That is to say, in understandable English, the Unitarians are approaching the kingdom of—common sense; while Hepworth, as if his eyes were in the back of his head, is looking into the dim twilight of past ages for his models and guides. Evidently his proclivities are antediluvian, and he belongs to another and an ancient era.

But Hepworth is not without friends. Dr. Ryder, pastor of the St. Paul's Universalist church of this city, who has a vestige of the dark ages resting on his brain, darkening his understanding, comes resolutely to his rescue, and sustains him. Poor Dr. Ryder, what a muddle you are in, and your defense, only reflects to your own discredit. He says:

I grant you, we both accept the doctrine of the Divine Trinity, and so does the follower of Moses,—so do the Mohammedans. The doctrine of the Divine Unity is not *distinctively* a church doctrine. The common ground upon which all Christians stand, and must forever stand, if they keep together, is not simply a belief in God—but belief in Jesus Christ as the representative of God, in some sense speaking in the Father's name, and working by his authority.

He believes in a literal resurrection of the dead. During a natural life of three score years and ten, a person has thrown off at least a half dozen bodies. Which will he be resurrected in? Perhaps your last cast-off body has been devoured by worms, and the worms dying, their remains afford nourishment to a fruit tree, finally *ending* in apples. Such was the case with the body of Roger Williams. An apple tree sent its roots all around his body, and the query has often arisen, Who ate Roger Williams? Now we hope Dr. Ryder will explain how Roger is to get back his body, after *turning* into apples, and then made into whisky or brandy, and imbibed by some inebriate, or made into apple pies, and retailed

at ten cents each, to a hungry crowd? Will you, dear Dr. Ryder, tell us how it is to be accomplished? He alludes to the resurrection of Christ as follows:

Was he literally raised from the dead, and is he now alive and in glory everlasting? Those who answer these questions in the affirmative are theoretically Christians; those who answer them in the negative are manifestly not Christians, however sound may be their opinions on many other subjects and excellent the quality of their lives.

Such I believe to be a correct historical outline of the real issue before the Christian world in regard to the office and work of Christ. Need I ask you in view of these facts where you ought to stand—need I ask myself where I ought to stand? Professing to be Christians, there is no opportunity for choice—the choice is made in the very profession we make.

I know no Christianity of which Christ is not the central fact; and I would not remain in the fellowship of the Universalist denomination if I thought such fellowship compromised my position in this regard. I believe fully and entirely in Jesus of Nazareth as the Son of God.

Dr. Ryder fairly and squarely states his position. He is rapidly degenerating in a milk-and-water Orthodox sophist, and if St. Paul's Church retains him, it will finally become sufficiently Orthodox to submit to the ministrations of Father Moody.

Finally, the apostacy of Mr. Hepworth has been rewarded by the Congregational Association of New York, receiving him in full Fellowship, on the 18th ult. The Unitarian Society, to whom he ministered, have no doubt come to the conclusion ere this that all is not gold that glitters.

Notice.

Any one getting more copies of the JOURNAL than he or she has ordered may be sure that it is through a mistake, and any such person is respectfully requested to advise us of the fact, that the necessary correction may be speedily made.

Such mistakes usually happen by reason of *the carelessness of the subscriber*, in not mentioning, when remitting money, that it is for a renewal. *Nothing of that kind being mentioned*, it is presumed to be a new subscription, and entered accordingly as such. We sometimes get unkind letters in such cases, as much as to say, you are trying to get pay for two papers, when we ordered but one.

If such people would stop and reflect a moment, they would know we are not such consummate *niddies* as to expect any one to pay for duplicate copies of the JOURNAL, when but one copy was ordered.

We wish to be distinctly understood that we do naught but a *straightforward, honorable* business with our subscribers—such a business as we are willing the whole world should understand. Hence we do not like to have the faults of complainers charged upon us.

These remarks are intended *only for such* as seem to presume that we can keep in our mind the name of every subscriber, as well as the place of residence, and hence there is no necessity of their being particular to tell us the same when they write us, nor whether the money they remit, is for a renewal or a new subscription, and accuse us of mean intentions if a mistake is made. *Be it further known, that we cheerfully* correct all mistakes to the entire satisfaction of subscribers, as soon as we are advised that they exist. Again we say to all who have remitted money to this office and fail to get the paper, inform us of the same, and it shall be promptly attended to. If any one misses a number, advise us of that fact *immediately*, and duplicate copies shall be sent.

We always have enough to supply such deficiencies for a week or ten days—after that there is no certainty of our being able to do so. Hence we say, advise us of it in all such cases, promptly. Our new mail list will be completed soon. Then, if any one has not got proper credits, they shall have as soon as they advise us of that fact. However, we shall announce the fact, when we get the new mail list perfected, so as to be ready to receive notices of mistakes we may have made.

Many thanks to those who are moving so efficiently to circulate the JOURNAL, under the $1.50 a year proposition.

A Special Request.

Brother Joseph Baker, of Janesville, Wis., and Austin Kent, of Stockholm, New York, are veterans in the cause of Spiritualism. Both are now entirely helpless, and very poor. Neither has any relatives able to assist him.

Our special request is this, that each reader of this item, immediately and without one hour's delay, inclose in an envelope directed to each of the above-named worthy brothers, *ten cents*, and send the same off to them in the first mail. Each of them will report in this JOURNAL the amount they thus receive.

If in four weeks therefrom any one who shall make such a donation shall feel to regret having done so, by notifying us of the fact, he or she shall receive one full year's subscription of this paper free, as a compensation for the loss of the ten cents. This little *mite* will not be missed by the donors. In the *aggregate* it will make these suffering brothers comfortable for a whole year—aye, more, angels will smile upon and bless you for the deed.

Who *refuses* to comply with this our special request? "Echo only answers, who," we trust.

Dentistry.

Our friends in Chicago and adjacent country will do well to read Bro. Farnham's advertisement in another column. He has the reputation of being one of the very best, as well as the most reasonable in his charges, of any dentist in the city.

Now is the time for old subscribers to send *this paper* to friends, for $1.50 per year. Less than the cost of the paper on which it is printed

Items of Interest.

—Lora S. Craig is lecturing at Oneida, Knox Co., Ill.

—Mrs. M. J. Wilcoxson is now lecturing at Carthage, Mo. She is doing a good work.

—In our next we shall publish an address from that indefatigable laborer in the cause of reform, D. W. Hull.

—Some one, feeling that actions are better than words, has said: "We read of the acts of the apostles, but never of their resolutions."

—Dr. C. A. Barnes, after a brief absence from the city has returned and opened an office. See his advertisement in the medium's column.

—A writer, describing the exodus from Eden, says: the Devil drove woman out of Paradise, but he could not drive Paradise out of woman."

—The Spiritualists of Carthage, Mo., hold regular meetings on Saturday nights. Judge J. E. Koontz, President. Miss Jennie Harrington, Secretary.

—R. S. Smith writes as follows from Wilmington, Delaware: "Our meetings at the hall have been closed for a month; but we open next Sunday with Fannie Allyn to lecture for us."

—Josh Billings says: "Man's moral and physical life iz made up ov bye-laws and constitushun, and if he will take good care of the bye-laws, the constitution will take care ov itself."

—ALLEGORIES OF LIFE. In our notice of this beautiful work several weeks since, we should have given the author as Mrs. S. S. Adams, whose name is already familiar to our readers as the author of "Branches of Palm," etc.

—Mark Twain recently said a good thing in regard to the Pilgrim Fathers. "The reverend old chaps," he said, "left their country and home for the sake of having freedom on a foreign shore, to enjoy their own religion, and at the same time to prevent other folks from enjoying theirs."

—The "Heathen Chinee" prides himself on paying all his debts at the beginning of each year, and places over his door an emblem that he is square with the world. This custom prevails throughout the empire, and must be complied with to secure a good financial standing.

—An Italian journal declares that the Pope is anxious to treat with Victor Immanuel's government, but that the Jesuits bitterly oppose any such movement. The same journal states that but for the vigilance of Cardinal Antonelli, one faction of the Jesuits would have poisoned the Holy Father a long time ago. They want a young, vigorous Pope who will declare a religious crusade and recapture Rome.

—K. Graves will spend the month of January in Iowa, then pass through Illinois by the way of Springfield, Decatur, and Urbana, and will reach Indiana sometime in February, where he will resume his labors as State missionary. And he earnestly requests that a Spiritualist in every locality in the State, where there is one, will write to him, and let him know the condition of things in that place, so far as our cause is concerned. Address him at Richmond, Ind,

—A cable despatch, a day or two since, was careful to make the startling announcement that His Holiness, the Pope, had a severe cold. We sympathize with him, and would recommend him to take a Turkish bath, rub him self down with a coarse towel, drink a pint of sage tea—if he holds that much—and then take several doses of Ayers' Cherry Pectoral. If he is n't dead when he takes the whole course designated, we will prescribe again.

—Horace Greeley, in his religious address at Akron, Ohio, spoke of the Almighty as the "Author of all things." The *Louisville Ledger* trusts that he did not design to involve his Maker in any responsibility for that book about farming.—*Investigator.*

We think it would be an excellent idea for Mr. Greeley to connect the "Author of all things" with his book about farming, for he is the almightiest farmer that ever lived, for he could make his stock to order, and was not compelled to send to England for thorough-bred durham bulls and Devonshire rams.

—A preacher who engages in frequent wild land speculations, has the following good story told of him: Preaching, not long since, on the line of the Denver and Rio Grande Railway, along the Fountain, he opened services with a rather abstracted air, as follows: "My text, brethren, will be found in the first epistle to Timothy, section 15, township 9 south, range 65 west; price ten dollars per acre, payable in ten annual installments, with interest at five per cent. per month."

—*Zion's Herald* complains of the oversight in neglecting to include any Methodists in the American Committee for the Revision of the Scriptures, and mentions Dr. Daniel Steele, as eminently suitable and capable. And *we* complain because some prominent Spiritualist has not a seat with the Revising Committee. He would revise it by omitting all of that part commencing with Genesis and ending with Revelations and put in the place thereof Robert Dale Owen's "Debatable Land," and "Nature's Divine Revelation," by Andrew Jackson Davis.

—Col. R. spent the winter in Louisville, Ky. A friend of his went out to visit him. "Some Sunday," says the Colonel, "I want you to hearken to our church bells here. There's four of 'em. Each of 'em sounds out its own denominational call. There 's the Episcopal; that 's a heavy, deep-toned, sonorous bell. Now, you see, if that do n't ring out "Postolic Succession!—'Postolic Succession!—'Postolic Succession!' Then the old Presbyterian, that 's most as deep sounding, and that says: 'Eternal dam-na-tion!—Eternal dam-na-tion!—Eternal dam-na-tion!' The Baptist is quicker—a short, snappy bell—and that says rapidly, 'Come-up-and-be-dipped!—Come-up-and-be-dipped!—Come-up-and-be-dipped!—Come-up-and-be-dipped!' But the Methodist—that 's a crowner: it talks right out: 'Room-for-all!—Room-for-all!—Room-for-all!' "

—It is amusing, decidedly so, to see that extra distilled superfinely educated, and meek and lowly minister of the Gospel, Rev. Hugh Miller Thompson, desert his flock in this city because his salary was increased in New York City $5,000, making it now $10,000 per annum. His flock here are now without a shepherd, and the little praying lambs are about to go to destruction. Here is what a layman says as he lays it on to this distinguished divine: "Hugh Miller Thompson is entitled to the distinction of being the only man among the clergy of Chicago, who has, since the great fire left his charge." The Rev. Thompson is after the "root of all evil," and the society in New York that placed the temptation before him are particularly to blame. Why do n't the society here take matters calmly, and say, "What is our loss is your gain."

—The Mikado of Japan has ordered the closing of the Buddhist temples, and the priests, like the monks of England in the days of the Reformation, will have either to starve or earn an honest livelihood. In a land where superstition and feudalism have hitherto held sway over a semi-civilized race, this is a delicate and dangerous exercise of imperial power. The decree, it appears, has caused little excitement in the cities, but was regarded as intolerable in the rural districts. The disendowed priests will, no doubt, help to fan the flame of discontent, and may yet succeed in seriously endangering the throne of the Mikado. Institutions venerable from age cannot be overturned without a convulsion. This has been shown in the history of all great reforms, both civil and religious.

—An instance of the close connection between natural phenomena and superstitious observances is found in the ideas prevalent in Quebec just after the late slight shock of earthquake there. While the lower classes were still overwhelmed with terror, a certain woman made a public prophecy that there would be during the month, three days of darkness, during which holy candles alone would burn, and during which any one who went out of doors would die forthwith. The sales of holy candles to give light during the three days, and the sales of provisions to have stored ready for use, was immense; and now the faithful are anxiously awaiting the coming of this new phenomenon. Curiously enough, the prophetess says that this "darkness" is a sign of the triumph of the Church over the World, which event is to occur in Rome next May. The symbol is far from being complimentary to the Church.

Philadelphia Department.

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

The Social and Religious Conditions of the Lower Races of Man—An Address to the Workingmen of Liverpool—By Sir John Lubbock.

From this paper, reprinted in the report of the Smithsonian Institute for 1869, we extract some interesting facts. He says:

Even those who consider that man was civilized from the beginning, and look upon savages as the degengrate descendents of much superior parents, must still admit that our ancestors were once mere savages; but it no doubt appears far more important to those who think as I do, that the primitive condition of man was one of barbarism, and that the history of the human race has, on the whole, been one of progress. * * * * * *

The idea that a person imbibes the characteristics of an animal which he eats, is very widely distributed. The Malays, of Singapore, give a large price for the flesh of the tiger, not because they like it, but because they believe that the man who eats tiger will become as wise and powerful as that animal.

The men of certain islands refuse to eat the meat of the deer, but give it to women and children, saying they would become timid as deer.

The inhabitants of hot climates generally ornament themselves; those of colder countries, their clothes.

The custom of wearing fantastic and even disgusting ornaments, prevails to a great extent.

All savage races have laws. "To believe," says Sir George Grey, "that man in a savage state, is endowed with freedom, either of thought or action, is in the highest degree erroneous." They have laws peculiar to themselves, and often very absurd.

The position of women is very unfortunate. They are treated like slaves, or almost like domestic animals. Even in marriage there is, among the lowest races of men, little feeling of love. Many of the lower languages are sadly deficient in terms of affection. Many instances are recorded where marriage may be said to be unknown. Even however, under the system of communal marriage, a man who had captured a beautiful girl in some marauding expedition, would wish to keep her to himself. This explains the extraordinary subjection of woman in marriage.

Among the rudest races capture is far more than a form, and it is customary for men to steal women by force from other tribes. In Australia, the ardent lover steals on the dark object of his affections, knocks her down with his club, and drags her off in triumph, and if her relations are not able to rescue her, she is recognized as the legal wife of her captor.

In Bali, one of the islands between Java and New Guinea, it is stated to be the practice to steal young girls away by their lovers, who carry them off by force to the woods; when brought back from thence the poor female becomes the slave of her rough lover, by a certain compensation being paid to her relatives.

Speaking of the Khounds, a tribe in India, Major General Campbell mentions that on one occasion, hearing loud cries, he went to see what was the matter, and found a man carrying off a girl, while twenty or thirty friends protected him from the attacks of a number of women, who were endeavoring to rescue the bride. The struggle continued until the bridegroom reached his own house, and General Campbell was assured that among the Khounds marriages were always solemnized in this manner.

Among the Kalmucks, of Central Asia, the marriage ceremony is even more romantic. The girl is put on a horse, and rides off at full speed. When she has got start enough, the lover starts in pursuit; if he catches her she becomes his wife; but if he can not overtake her the match is broken off; and we are assured, which I can well believe, that not a Kalmuck girl was ever caught against her will.

Among the Anitas of the Philippine Islands, when a man wishes to marry a girl, her parents send her before sunrise into the woods. She has an hour's start, after which her lover goes to seek her. If he finds her, and brings her back before sunset, the marriage is acknowledged, if not, he must abandon all claim to her.

"The aborigines of the Amazon valley," says Wallace, "have no particular ceremony at their marriages, except that of always carrying away the girl by force, or making a show of doing so, even when she and her parents are quite willing."

M. Bardel mentions that among the Indians around Conception, in Chili, on the other side of the Andes, after a man has agreed on the price of a girl with her parents, the recognized mode of proceeding is that he surprises her, or is supposed to do so, and carries her off to the woods for a few days, after which the happy couple return home.

As regards Europe, we find just the same thing; the Romans had a similar custom, and traces of it occur in Greek history.

So deeply rooted is the feeling of a connection between force and marriage, that we find the former used as a form long after all necessity for it as a reality had ceased to exist, and it is very interesting to trace, as Mr. McLennan has done, the gradual stages through which a stern reality softens down into a mere symbol.

For, as communities become larger and more civilized, the actual captive becomes inconvenient, and, indeed impossible,—gradually, therefore, it sank more and more into a mere form.

Savage races consider the child related to the mother, and in slavery, the barbarism of this age and country, the child followed the condition of the mother.

Mr. Lubbock continues:

As man, like a pendulum, always passes from one extreme to another, when they recognized the relation on the parental side, they went into the other extreme, and neglected that of the mother.

It is a disgraceful fact that the laws of so-called civilized countries permit the father to dispose, by will, of his unborn child, whom he may never see, regardless of the feelings and rights of the mother, and while there is some truth in the following remark of this learned writer, we must blush for our sex that there still remains such unjust disparity between man and woman, even under the highest form of civilization.

He says:

The ideas of relationship, founded on marriage, have only gradually been acquired, and thus civilization has raised the position of woman, and making her a help-meet instead of a slave, has purified and softened the conditions of social life.

The religious condition of the lower races of mankind is one of the most difficult, although, at the same time, most interesting portions of my subject. It is most difficult, partly because it is far from easy to communicate with one of a different race on such an abstruse subject; partly because many are reluctant to discuss it; but mainly because even among those nominally professing the same religion there are always in reality great differences; individuals,—as I shall endeavor to show you is also the case with nations,—acquiring continually grander, and therefore more correct ideas, as they rise in the scale of civilization.

The ideas of religion among the lower races of men are intimately connected with, if, indeed, they have not originated from, the condition of man during sleep, and especially from dreams.

Sleep and death have always been regarded as nearly related to one another. Thus, in classical mythology, Somnus, the god of sleep, and Mors, the god of death, were both fabled to have been the children of Nox, the goddess of night.

So, also, the savage would naturally look on death as a kind of sleep, and would expect and hope to see his friend awake from the one as from the other.

But what happens to the spirit during sleep? The body lies lifeless, and the savage not unnaturally concludes that the spirit has left it. In this he is confirmed by the phenomena of dreams, which, consequently, to the savage, have a reality and importance which we can scarcely appreciate. During sleep the spirit appears to desert the body, and in our dreams we seem to visit other countries and distant regions, while the body remains, as it were, lifeless, the two phenomena were naturally placed side by side, and regarded as the complement one of the other. Hence the savage considers the events in his dreams as real as those which happen when he is awake, and hence, he naturally feels that he has a spirit which can quit the body—if not when it likes, at least under certain circumstances.

The Greenlanders believe in the reality of dreams and think that at night their spirit actually goes hunting, visiting, courting, and so on. It is, of course, obvious that the body takes no part in these nocturnal adventures, and hence it is natural to conclude that they have a spirit which can quit the body. When they dream of their departed friends and relatives, savages firmly believe they are visited by the spirits of the dead; hence, believe not indeed, in the immortality of the soul, but in the existence of a spirit which survives, or may survive, the body.

Among the Fejeeans, some, says Mr. Williams, speak of man as having two spirits. His shadow is called the dark spirit, which goes to Hades. The other is his likeness, reflected in water, or a looking glass, and is supposed to stay near the place where the man dies. Probably this doctrine of shadows has to do with the notion of inanimate objects having spirits.

I once placed a good looking native suddenly before a mirror. He stood delighted. "Now," said he softly, "I can see into the world of spirits."

But though spirits are naturally to be dreaded on various accounts, it by no means follows that they should be conceived as necessarily wiser or more powerful than man. Of this our spirit-rappers and table-turners afford us a familiar illustration.

Gradually, however, an increased acquaintance with the laws of nature enlarged the mind of man. He first supposed that the Deity fashioned the earth, raising it out of the water, and preparing it as a dwelling place for man, and subsequently realized the idea that land and water were alike erected by Divine power. After regarding spirits as altogether evil, he rose to a belief in good as well as in evil deities. From believing only in ghosts, he came gradually to the recognition of the soul; at length, uniting this belief with that in a beneficent and just being, he connected morality with religion, a step, the importance of which it is impossible to over-estimate.

Thus we see that as men rise in civilization, their religion rises with them; that far from being antagonistic to religion, without science, true religion is impossible.

The time, then, has surely come, when scientific men need no longer stand on the defensive, but may call on the state, and on the clergy, who exercise so great an influence—no longer to ignore, in our elementary and other schools the great discoveries of the last thousand years, but to assist us in making them more generally known to the people of this country, confident that a better acquaintance with the laws which regulate the beautiful world in which we live, would not only diminish the evils from which we suffer, and add greatly to the general happiness, but also tend to develop our moral nature—to elevate and purify the whole character of mankind.

Passed to Spirit Life.

From Ravenna, Ohio, January 2d, 1872, of consumption, Caroline, wife of Lansing Kellogg, aged 62 years.

Mrs. Kellogg was born in Hudson, Summit county, O., October 9th, 1809, and was the daughter of David and Sarah Bishop, who were among the first settlers of that township.

From Cincinnati, Ohio, January 5th, 1872, Henrietta Green, wife of J. B. Green.

The funeral discourse was delivered by Hudson Tuttle.

New Advertisements.

THE MAGNETIC TREATMENT.

SEND TEN CENTS TO DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated book on the system of vitalizing treatment.
v8 n23 tf

WANTED, *A GOOD PHOTOGRAPHER* to work in a first-class gallery, in a town of five thousand inhabitants, at good wages and board. For further particulars address:

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A GREAT CHANCE FOR AGENTS. Do you want an agency, LOCAL OR TRAVELING, with an opportunity to make $5 to $20 a day, selling our new 7 strand, White Wire Clothes Lines? They last forever. Sample free; so there is no risk. Address at once. *Hudson River Wire Works*, Cor. Water St. and Maiden Lane, N. Y., or 346 W. Randolph St., Chicago, Ill.

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v11 n16 3m

WOOLLEN MILLS.

WANTED a correspondence with parties desirous of starting a *WOOLLEN FACTORY*. A factory in this part of the country would do a good business in custom work alone, as there is none within fifteen or twenty miles that amounts to anything. This is a great wool-growing country. The undersigned would furnish the Building, Power, and Situation toward such end. An early correspondence solicited. JOHN SPENCER & SON, PAINT VALLEY, Holmes Co., Ohio.
v11 n16 9t

W. B. FARNHAM,

DENTIST,

Formerly at 175 Clark street, corner of Monroe, is now located at 883 State street, corner of Eighteenth, with facilities for doing first-class work in all the various branches in the profession and at moderate charges. Persons coming from the country on the morning train can generally have sets of teeth made in time to return in the evening. If the time proves too short they can be forwarded by express.
v11 n20 tf.

First-Class Boarding House.

The undersigned having for several years been proprietor of the **Garden City House,** Chicago, which was consumed at the time of the great fire, has now opened a *First-Class Boarding House*, at 148 *Fourth Ave., between Polk and Harrison streets.* He will not only accommodate regular day and week boarders, but *transients*, who may desire pleasant accommodations during a short stay in the city.

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Medium's Column.

SEALED LETTERS ANSWERED BY R. W. FLINT, 34 Clinton Place, New York. Terms $2.00 and three stamps. Money refunded when not answered.

J. WM. VAN NAMEE, M.D., BOX 5120, NEW YORK CITY, will examine patients by lock of hair, until further notice, for $1.00 and two stamps. Give full name, age, and one leading symptom of disease
v11 n13 tf

Dr. C. A. Barnes,

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v11 n18 tf

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Is at 35 Bond street. Call from 9 A.M., to 5 P.M. Will examine patients at a distance by lock of hair, and prescriptions will be given where they will apply. Magnetic remedies prepared and sent by express on moderate terms.

Inclose $2.00 and two stamps, with lock of hair, full name and age, with one leading sympton of disease, and address care of box 5120. New York P. O.

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v10 n17 tf

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Will diagnose disease and give prescriptions from a lock of hair or photograph, the patient being required to give name, age, residence, etc. A better diagnosis will be given by giving him the leading symptoms, but sceptics are not required to do so. Watch the papers for his address, or direct to Hobart, Ind., and wait till the letters can be forwarded to him.

Terms $3.00. Money refunded when he fails to get in rapport with the patient.
v11 n12 tf

Dr. Samuel Maxwell,

MAGNETIC PHYSICIAN,

TREATS the sick by **magnetic touch,** and the use of appropriate **magnetized remedies.** Also makes **clairvoyant examinations.** Patients to be treated by letter should send age, sex, and leading symptoms. Board in private families if desired. Come to or address, SAMUEL MAXWELL, M.D.

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A. B. SEVERANCE,

WILL give to those who visit him in person, or from autograph, or from lock of hair, readings of character, marked changes, past and future, advice in regard to business, diagnosis of disease, with prescription, adaptation of those intending marriage, directions for the management of children, hints to the inharmoniously married, etc.

Terms, $2.00 for full delineation; brief delineation, $1.00

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457 Milwaukee St., Milwaukee, Wis.
v7 n13 tf

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v11 n16 tf

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MRS. ROBINSON while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and duration of the disease of the sick person, when she will without delay return a most potent prescription and remedy for eradicating the disease, and permanently curing the patient in all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought *en rapport* with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the *positive* and *negative* forces latent in the system and in nature. This prescription is sent by mail, and be it an internal remedy or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second one is more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

MRS. ROBINSON also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business, and trance medium.

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Original Essays.

THE PHILOSOPHY AND USES OF MAGNETISM.

BY MRS. J. H. STILLMAN SEVERANCE, M.D.

I have chosen a subject I do not expect to fathom, for it is far reaching as the universe, and deep as the inner revealings of the human soul. I shall only expect to set forth some ideas in regard to its outer, more tangible manifestations. Every organized body is surrounded by an aura, an atmosphere of finer matter —spirit essence we will call it—peculiar to itself, eliminated from the coarser material constituting the tangible body.

This atmosphere, like our common atmosphere, is not perceptible to the common eye, nor can it be felt by the coarse instincts of the unspiritualized animal nature. The powers of this magnetic sphere have been in operation always, and recognized indistinctly by people of all nations, although its philosophy of laws have not been understood. It belongs to animal life and higher forms of matter; the same as electricity belongs to earthly and universal matter and corresponds somewhat with electricity in being powerful but unseen, but is different in being a higher form of matter, produced by a higher grade of organization,—the one being the finer essence of the earthy and mineral; the other being that of the animal and human. One is cold and lifeless; the other warm and life-giving; one is negative, the other positive. The atmosphere or magnetism of every person varies in quality and quantity, according to the organization and condition of the individual, for as this magnetism is eliminated from the physical, it partakes of its condition—is coarse or fine, pure or impure, health-giving or disease-producing, according to the physical condition generating it. This magnetic influence affects every thing we touch or come in contact with,—the room we occupy is filled with it, the clothes we wear, the food we prepare, the garments we make, the letters we write,—all things that come near us are more or less affected by this subtle influence, and it becomes, at once, a powerfull agent of happiness or discord, health or disease, life or death.

Bring two persons together that are very unlike, magnetically, markedly dissimilar in quality and texture, and their spheres will not blend at all; but each stands distinct, separate by itself, as oil and water will separate. They do not like each other; can not tell why, perhaps, but are instantly repelled, and the more they try to come together, the farther apart they stand. You, all of you, can doubtless recall some instance where you took a dislike to a person at first sight, and could not tell why you did. You know nothing derogatory to their character, in fact, believed them to be good people, yet, nevertheless, could not feel pleasantly in their society, and would shun them if possible. The reason for this was the fact that their magnetism and yours could not mingle, but was repellant to each other, hence, there could be no assimilation. On the other hand, you have met persons you were instinctively drawn to, as if by some unseen power—some charm as it were,—have felt, when you first met, as though you had been long acquainted, and their very presence was to you, rest, peace, and satisfaction, and you would feel stronger, happier and better by being in their society,—not so much in consequence of the exchange of ideas, as that their very presence seemed a benediction.

Take a person with a diseased body, and filled with impurity, and the magnetism thrown off from that body will be more or less impregnated by the impurity therein, and to a person in health, a diseased condition may be induced by coming in contact with the individual. I have, by sitting near persons who where habitual tobacco users, when in a passive receptive condition, been so effected by their narcotized tobacco-filled magnetism, as to have become nauseated, even to the point of vomiting. In this manner our tobacco users are filling the atmosphere with this poisonous emanation, and how prostrating it must be to those whom the ties of nature bring in close contact. How very injurious to the delicate absorbent nature of a little child, an infant, must be the magnetism of a tobacco-using father, with which it is in close contact during the whole hours of the night, sucking in poison, which may, perhaps, cause nervous prostration, debility, and various forms of nervous diseases. Think of this fond, loving parents, and save your little innocents from its baneful effects; save them from the suffering that may come to them in after years from this poisonous influence.

It is by this law that contagious diseases are conveyed from one person to another—this law of magnetism. You know, in small-pox, you need not come very near the person,—only within the radius of his sphere to take the disease, in fact, an article of clothing kept in the room, never having been in contact with the person of the diseased, will absorb a sufficient quantity of the magnetism to convey the disease to persons coming in contact therewith weeks afterwards; but who among even our learned doctors, can tell us of the laws of contagion? and yet they are simple enough, if only sought in the right direction. A diseased person, when brought into magnetic relations with one who is not diseased, and whose sphere is not repellant to him, will convey to that person a portion of the diseased magnetism, he will be benefited, the other party injured. This is amply illustrated by the well-known fact that, where a healthy person sleeps with an invalid, the invalid is benefited, while the other party is injured. This is known to be a fact, but its philosophy is but little understood.

The quality of the magnetism is not only effected by the physical condition, but also by the mental organization and condition, and the predominating portion of the mind, be it moral, intellectual, or animal will be strongly marked in the magnetic sphere of the person. A person with a moral, honest, generous nature, with benevolence and the kindly feelings developed, is really a benefactor to the people; his very presence is a promoter of morality and goodness, because that is the element he throws off, and it awakens a corresponding element in those who come within his influence, the same as if by acting mirthful you arouse mirth in others, or sorrowful, you awaken feelings of sadness. Let a person of the above character enter a company and every heart beats lighter, —every one feels more kindly; there is our influence of peace and brotherly love that pervades the whole room, and every person catches the feeling unawares, and when they separate, each has a better opinion of humanity, more self-respect, and is really more benefited than they would have been by a sermon on morals. Another person might come in who was selfish, fretful, always complaining, never satisfied with humanity or the world, and although no expression of the kind may escape his lips, yet his magnetism would soon spread gloom and discontent among the whole company, and they would go home disgusted with themselves and all the world. Thus our lives, our feelings, really effect the world more than our words. Who does not enjoy a jolly, generous, good-feeling person, though he may be incapable of deep thought, better than a misanthropic logician This very law holds good in regard to immoral persons,—persons who are given to the commission of crime,—their very magnetism is a hot bed to develop criminals.

By understanding these laws, and rightly using the knowledge thus obtained, a reform could be effected in society such as can be produced in no other way by regulating the magnetic relations of individuals. Then we would never place together criminals, so that each increases the immoral tendencies of others, but they would be placed in the spheres of persons who were morally developed and positive to them, for the positive always impresses,—the negative receives impression, so that they by being with those who throw off a moral magnetism will absorb that magnetism, and as the sick will gradually gain health by absorbing healthy magnetism, so the morally sick will become benefited by absorbing the moral atmosphere by which they are surrounded.

When two persons, whose magnetism is about equal, come together, that are not adapted, they mutually repel each other and no effect is produced upon either by the spheres of the other party, and it sometimes happens that one is very much the stronger, and when circumstances cause them to be together, the stronger impresses the weaker, and the magnetism may be so wanting in adaptation to the individual as to act as a poison, while the other may be wholly unaffected by the presence. This, sometimes, is the case in the so-called marriage relation (never in true marriage, for in that there is a mutual blending), where one party is strongly positive to the other, and wholly unadapted, and it causes disease and suffering, and the person thus affected becomes more and more repulsed constantly until the very presence of the party becomes unbearable, and a separation is demanded as the only relief. The other party can not realize this necessity, —sees no reason for any such feeling, and not understanding these magnetic laws, censures the person when they are no more to be blamed than they would be for refusing to eat an article of food that they knew would make them sick, or to take a poison in any other form.

Another condition we sometimes find,—that it requires great skill to regulate, is where one party may be fed by the other—for instance, the wife may be magnetically fed by the husband; he may supply her necessities in that direction, while she may be unable to give an element to him in exchange. She thrives, he starves. He can give her the elements she lacks, but she could not him, and in time this constant draft upon him without receiving anything in return, uses up is capital stock, and magnetic starvation is the result,—he becomes weakened, electric—his life forces, as it were, are gone, he can not stand it, and perhaps, is brought en rapport with some person who can feed him in this respect, and an attraction is formed at once, he is drawn by as natural a law as the needle is drawn to the magnet. Do you chide him for this attraction? As well chide the falling apple for acting true to the law of gravitation. It is only selfishness that would take from a person without giving an equivalent—only supreme selfishness that would thus hold to starvation a soul in the land of plenty, and it is a species of selfishness too much pampered, too much excused. As well excuse a person for taking the last morsel of bread from his fellow, leaving him to starvation and then deny to him the right to accept a pittance from any other source.

We have a great many demands to supply, a great many parts to develop, and to do this effectually, we need a variety of associations; we need to mingle with different classes in society, meet different persons upon various planes of life with diverse natures and varied experiences, in order to feed, round out, and fully develop the true harmonious man, and by this exchange and interchange of elements we grow in physical and spiritual strength. Isolation is starvation. By living an exclusive life, by mingling with only a few persons, and those of one particular kind, we become dwarfed in intellect, —narrowed in our sympathies, and are only the faint semblances of what we might otherwise become.

The farther advanced a person is, the more susceptible they become to these finer spiritual laws,—the more they are injured by being placed by wrong relations, or the more they may be benefited by being placed in right relations to them. These are the natures most easily benefited by magnetic treatment when sick, because they are farther advanced. There is more of spirit matter in them than there is of the coarser earthy,—hence, coming naturally more under the control of spirit laws. All the different methods of medical treatment come as a natural result of the growth of the people, and adapted to them in their various stages of development, the same as the different doctrines of the different churches. The old allopathic system is to the medical profession.—as the Catholic Church is to the theological, the old,—the primitive, the least progressive, the most dogmatical and assumptive, and originated when mankind was in the same state of infancy and ignorance, and the condition and demands of the people originated the ideas and practice. The organizations of the people at those early periods, contained much of the coarser, grosser elements, more of the earthy than spiritual, hence, was less antagonistic to these foreign mineral materials.

Arcagathus was the first regular, as Pliny informs us, who flourished 200 years before Christ, and who was banished from Rome on account of his severity of treatment, but he had his followers; but the people of that period being of the earthy, were not so seriously injured by the contest between their vital forces, and the foreign substance or enemy introduced, in fact, it was not so great an injuiry, as it is to find the spiritual organizations of the present day, and in ridding itself of these foes to life, other impurities were also eliminated, and the strength of organization was so great that the after depression did not amount to exhaustion or debility.

As the world moved along, constantly refining in all its organizations, humanity was developing constantly further and further from the coarse, crude, mineral plane; hence the incompatibility between the human and the mineral conditions of matter became greater, and the effects of this mode of practice became more injurious, and as the people developed in their reasoning faculties, they could discern something of the absurdity of many of these methods and there came a demand for something better, a feeling of prejudice arose,—a natural repugnance to that system of practice, and not having advanced far enough to see the injurious effects of all poisons, they only ignore mineriils, and the botanic system was developed, which was about as much ahead of the allopathy as the Episcopal church is in advance of the Catholic. The botanic system, however, made its mark, and was in advance—a breaking of the ranks.

They, thinking they had ignored the injurious part, the mineral, made up for the loss by the excessive quantity of their vegetable decoctions. The most unfortunate part of the case was, that although they did not kill them outright, as was often the case in the other practice, they found, by the time they had overcome the disease, they commenced with by their composition no. 6 and lobelia, they had burnt out the stomach, or so impaired its condition as to have produced confirmed dyspepsia; and the thinking people began to complain of the excessive quantity, and nauseous quality of the potions.

The growing demand in the people for something better, met with a response, a supply, and homeopathy was developed, and the cry, "Eureka," went abroad, small in quantity, and so pleasant to the taste that even the natural instincts of childhood against poison could be overcome, and the sugar pellets were so nice to take. This system was a mighty advance,—a great step on the road of progress, and had the practitioners of that school followed the dictum of their authors,—the idea that the higher the dilution the greater the potency, little harm would have been done,—but allopathic ideas would frequently come in, and stronger doses would be given, which as the remedies were of the most concentrated nature, often did serious harm, and the question would, at times, obtrude itself into the minds of the thinking people, why should we poison our sick at all—what reason is there for so doing? At length, hydropathy was introduced, ignoring all poisons or medicines, and it was found that the sick could be cured without drugs of any kind by the judicious regulations of hygienic agencies,—air, light, diet, exercise, rest, and the scientific applications of water of various temperatures, were found to do mighty works, and it was superior in having no bad results following, no drug diseases resulting. The body was purified by the various bathing processes, and being fed upon food containing the natural elements to build it up in purity, health would naturally follow, and it seemed complete. By and by, persons were treated by this method, persons of a delicate, fine, spiritual nature, and by the time they were thoroughly cleansed and purified, there was nothing left of them, as it were; they had no power to recuperate, to build up. Their system had exhausted all the power it possessed in eliminating the impurities, the causes of the disease from the system, and debility and exhaustion were the results. They had, perhaps, been saved from the grasp of death, but in a condition of debility that rendered them nearly useless. There was a demand for something more,—this was well, but lacking something, and magnetic treatment was developed, which just met the needs of such cases; it was adapted to the more advanced spiritualized condition of the people, and by the life-giving powers of this subtle agent, vital force was imparted, nerve power strengthened, and the person made to feel new life, new hopes, new aspirations. There were various other modes and methods introduced during all the years we have thus hastily glanced over, about as many kinds and forms as there were kinds and forms of religious beliefs, and each old theory fighting every new one, with about the same bitter and uncharitable spirit, each of which was developed by, and according with the different degrees of growth of those interested in them, and a law of correspondence held good throughout; thus we see calomel and total depravity, lobelia and hell fire, homeopathy and Universalism (both pleasant to take), Unitarianism and hydropathy, Spiritualism and magnetic treatment, and that is as far as we have yet progressed.

Each school of practice, however, has been affected more or less by the new ideas and discoveries of those they have constantly ridiculed, despised, and persecuted, they could not get entirely outside of the law of universal progress. The very magnetism thrown off by the advanced minds of the age, modified almost without their perceiving it, the theories and methods of the old, changed, to a certain extent, their modes of practice, the same as it has the doctrines of the churches. But, to-day, there are plenty of people on all these planes of life, plenty who believe in all these doctrines and methods, and as soon as the world outgrows them, they will cease to exist, because they will then be of use no longer. The most advanced minds ignore the old in medical practice the same as in theology. They can readily perceive that these theories originated in the undeveloped and childish conditions of the people, and like many of the absurd religious views have been handed down to us, and we have received them without questionings, and, to-day, the people are worse enslaved by the medical profession than the clerical, are worse doctor-ridden than priest-ridden, and that is saying a good deal.

All through the ages we have seen glimpses of the facts of the effects of magnetism, but without the appreciation of its philosophy. Christ, when upon earth, healed the sick in accordance with this principle by this law. He was possessed with superior powers in this direction, and healed the sick precisely as our healers do at the present day, and when the sick woman was healed by touchiug the hem of his garment thus coming within his sphere, it is recorded he felt virtue go out of him, in other words, he felt exhaustion, even though he did not know of her presence. Some he could not heal because of their unbelief, conditions were with him as with us necessary; the operator must, for the time be positive to the operated upon, and having faith in the power of the operator, places the patient in a negative receptive condition.

Now, where does this magnetism come from? It belongs to the organization, is generated by the spleen, the office of which had never been discovered until it was through the agency of Spiritualism. All the investigations of physiologists and physicians had failed to establish any theory of its office in the great economy of nature. Spirits first declared its use, and subsequent observation has confirmed it, as it has been observed, whenever the spleen is in a diseased or weakened condition, the person is always very deficient in magnetic power. Then we say the spleen is the laboratory where magnetism is elaborated; the nerves are the telegraph wires by which this element is conveyed from one part of the system to another. When a person is in health, the electric and magnetic forces are in balance, but when they become diseased, debilitated, the magnetic powers become weakened, and the person will fall into the electric, cold, lifeless condition. Then comes a call for magnetism, and from such external source, the laboratory is unable to elaborate it, then, as the nerves are the mediums of communication by bringing the nerves of a person fully charged with the magnetic fluid in connection with one who is adapted in this respect, the fluid passes to the person lacking until an equilibrium is formed, a portion of the life principle is conveyed to the one lacking, virtue goes out of the healer to the healed. Thus the nerves become strengthened and built up, a natural action in the system established, and health comes as a consequence.

You must at once see the great importance of a pure healthy organism in the operator, in order to produce health in the patient; and another thing, there must be an adaptation between the operator and the operated upon, hence, we have healers adapted to certain planes of humanity,

We find a coarse, gross, organization, adapted to those of a similar nature, and able to perform remarkable cures for them, while they would be wholly unadapted to those of a fine spiritual nature, in fact, would be repulsive to them and a positive injury, they would be worse, instead of better, for the treatment.

One fact, right here, which is this law. A person on a more refined, advanced plane, can not injure one who is less refined and advanced. The latter may be unable to receive any benefit from the operator, from the fact of his being so far in advance of him that he has not the capacity grown to receive it, but if he can receive, every particle he takes will help him in the advance march on the road of progress.

On the other hand, a person of a fine spiritual nature may be very seriously and positively injured by being treated by one on a lower, grosser plane, for the magnetism thus conveyed being wholly unadapted to the individual, and being of a lower type and quality, must be received, like any other foreign, useless material, only to be excreted or thrown off from the system, hence having to make an unnatural effort to rid itself of this foreign useless material, the system becomes more debilitated instead of strengthened in consequence. These laws are but little understood, hence, many have suffered and will suffer, in consequence of their ignorance of this, as well as other natural laws.

But some of you may query,—Are not our healers affected by spirit influence, and helped from this source to perform their cures? Some may be, and some may not. The same magnetic laws hold good with spirits, as with persons in the form, and magnetism is imparted in accordance with the same laws.

Among our mundane operators, we find, at times, a person so strongly positive to another person as to be able to control him entirely, not only physically, but mentally. He can make his subject speak his thoughts, see whatever he sees or imagines, manifest all his mental characteristics, or those of any other person he wills him to, makes him speak with all the eloquence he himself is capable of, see whatever sight he impresses him with, and believes himself to be whoever or whatever he wills him, will turn pale with imaginary pain, and is a perfect subject to the will and wishes of the operator.

This is a law of mind termed psychology, and disputed at the present day by no intelligent, cultured person. Now, if minds exist after they leave the physical form, which we not only believe but know to be the case—they would be subject to the same laws and have the same relations to other minds, and the same power over them as though in the form. Sometimes, persons who are unbelievers in spirit control, think they have demolished the whole foundation of our faith when they pompously assert it is all psychology, but they seem to forget one important fact, that is, that when any one is psychologized, there must always of necessity, be a psychological operator. We believe our trance speakers are only under psychological control, but as there is no operator in the form controlling them, we can but conclude that it is one out of the form. The same is true of some of our healers, they are only the machines, used by spirits, to operate upon others—in other cases, they assist the operator by imparting to their magnetism in accordance with the laws we have already tried to explain—in other cases, healing is performed by the person's own magnetic powers, without any special assistance or outside influence. Some operate upon patients by this psychological law, but they are seldom permanent cures. For instance, a man who has been long crippled, and unable to walk without assistance, visits a very strong operator, and he gets control of him, commands him to walk, and, behold, he can do so, throws away his crutches, and walks off. In a short time, as soon as this influence wears off, it is as bad as ever. I have very little faith in the cures performed in this way. But where the person is magnetized, the magnetic fluid imparted to, and assimilated by him, until he becomes strengthened and built up, there is no such danger, because he then acts from his real condition instead of mental control. These magnetic laws are universal and all-powerful, and we are affected by them, whether we will or no. We draw to us, by our magnetism, persons with a corresponding sphere, both in the form and out. Like attracts like. If we are low, coarse, and grovelling in our natures, we draw to us similar associates, both in and out of the form, and the tendency in this direction is only strengthened by being fed by the same element in others. If we are true, pure, and loving, we draw around us the same grade of persons, the same exalted influences from both sides of the river, and thus our desires and efforts for goodness, virtue, and an exalted, useful life, are intensified, and we are made strong and brave for the right. The very thought that, by being noble and unselfish in our lives, we will draw to us, from that brighter, beauteous sphere, the pure and advanced, the tender and loving is a consolation, a joy, a glorious recompense for all the trials we may have to pass through, to fit us for the sweet intercourse, and blending with our blessed loved ones who have gone before us, and who will encircle us with loving arms, and bear us to the homes that we have prepared by our lives, here, in the flower-gemmed fields of the blest hereafter. Let us strive to so live, that only pure and blessed influences will be attached to us, and that whoever comes within our sphere, will be made better and happier thereby.

CELESTIAL SPHERES.—NO. 7.

BY D. G. MOSHER.

The subject of the whereabouts of the second sphere proper, the future home of our spiritual selves, can but interest every thinking mind, and we shall endeavor to prove, at least to the satisfaction of the radical, progressive philosopher, that there is within our grasp the key to a knowledge of the true form and relative location of the second, as well as the higher celestial dwelling places of our successive interior forms.

In the elucidation of this subject, it seems to be wisdom to use at present some of the terms belonging to the old philosophy. Attraction of gravitation, centripetal and centrifugal forces, are terms necessarily used as stepping-stones to the realm of the higher philosophy,—a science that delves into the depths and breadths of the interior realm of Nature, uncarthing the rich treasures of spiritual wealth, buried beneath the rubbish of orthodox theology and old-school science, unfolding to the human mind mysteries and wonders profound.

We have declared in a former article that all forms or objects that belong to the celestial spheres transmit the rays of the "natural" or physical sun and render them invisible to "natural" eyes. The new philosophy teaches that the physical world is as firmly enveloped in a more refined material covering as are the seeds of the apple, or any of the interior spherical formations thereof.

The forms of which the apple is constructed are the same in character, numbers, and variety, as those of which this earth, with all the spheres pertaining thereto, is constructed. Every physical, spherical formation of the apple, from its center to its outer covering, is enveloped with corresponding celestial spheres. There is an inner, as well as an outer development in the construction and elaboration of all forms of existence. There is also a minimum and a maximum, and reciprocal changes in the development of all forms. The earth upon which we dwell, was conceived, constructed, and develope', the same as all other forms, whether animate or inanimate. Our earth had a beginning, and that beginning was the congregation of germs from parent planets, and its growth and development were dependent upon parental sustenance until its inherent powers were sufficient to enable it to assert its independence,—being endowed with the requisite materials for its elaboration. When arrived at its maximum, the germ, or physical materials, commence the exhalation of this more refined substance, which contains the germs of all living forms. These, in accordance with pre-genital laws, inherent in themselves, guided by the immutable laws of progression, assume an endless variety of forms, allied to the mineral kingdom. These, by innumerable progressive changes, arrive at the vegetable kingdom; thus upward, by innumerable changes and re-changes, the animal, and finally, the human kingdom, is unfolded; the ancestral germs having passed originally from the very depths of the primeval granite.

From the granite are evolved every conceivable variety of forms, and degrees of forms, of matter; the same are evolved from each of all other forms of matter in existence. From each and all of these forms is evolved a form of unorganized matter, too refined to remain in contact with or in very close proximity to the surface of this physical earth; which must, in accordance with immutable laws, find a resting-place at a certain altitude above the surface of the earth, as the gases, or a block of wood, will rise to the surface of a pond of water; the one passing onward, while the other remains at the surface of the water. Thus was constructed a spiritual sphere or earth proper, in the form of a broad belt similar to the rings of Saturn, invisible to us mortals, yet visible to the inhabitants belonging thereto. The formation of this sphere or belt in accordance even with the old philosophy of centripetal and centrifugal forces, would assume the form of a broad belt, open at the poles, virtually a "hollow globe," or spherical shell.

I do not feel that the time has fully arrived for a full expression of ideas relative to the "Hollow Globe" theory of Sherman and Lyon, though I should rejoice exceedingly to do so to minds so illuminated as to appreciate the true value of the beautiful and sublime revealments that are unfolded to my interior vision, bearing upon this most important subject.

It is not within the realm of my present mission to give mathematical dimensions and distances; but relative mathematical forms are vividly impressed, and I feel free to give them, not as being literally true in each particular case, but as unfolding important principles in the celestial philosophy.

There was a time when our earth and its spheres was a miniature form compared with its present dimensions, as the acorn is a miniature form compared with the lofty oak; the conception, organization, growth, and development being governed by precisely the same laws in the one case as in the other. The interior and infinitesimal activities are the same in both, and in all organized forms that exist, either as animate, inanimate, or intellectual.

Under the old dispensation it was taught that man is not permitted to know why or what caused the grass to grow, the acorn to expand itself to a mighty oak, the animal kingdom to assume their innumerable variety of forms, instincts, and peculiar adaptations and their origin; only that God made them and all things that exist. It was rank heresy to pry into the hidden labyrinth of Nature, or to ask the whys and wherefores of "Creation." But we rejoice to be able to foresee a wonderful change—a crisis—a revolution near at hand, when old women's whims shall give place to the full exercise of reason, untrammeled by false theology, and false philosophy.

We have said that there is a maximum and a minimum in the development and unfoldment of all forms regardless of the kingdom to which they belong. We are not prepared to say when our earth and its spheres shall have arrived at their maximum growth or dimensions, but shall proceed to illustrate the principle upon which our earth and its spheres, like all other forms, expand, unfold, and mature. We will suppose, for illustration, that our physical earth has assumed its due dimensions, and parental sustenance is withdrawn, and that its more refined substance is being dispensed to the growth and development of the higher spheres.

Mosherville, Mich.

Healing by Laying on of Hands.

I am well convinced that where one medium will write for the press, stating the character of their mediumship and the wonderful manifestations with which they alone can be familiar, scores may be found of whom, from their modesty in proclaiming themselves, the world at large will forever remain ignorant. It is for this reason that I would speak of Mr. E. S. Walker of this city, whose mediumship consists in diagnosing and curing disease by simply "laying on of hands," and with whom for many years it has been my pleasure to be acquainted.

Of the many remarkable cures through his mediumship which might be mentioned, I will briefly speak of but one which has recently come under my observation. A young lady of this place, Miss Hattie Newcomb, well known to many of our citizens, had been an invalid for fifteen years. Her illness, dating from a fall received in her third year, resulted in curvature of the spine, and was followed by many chronic ailments,—as functional derangement of the heart, dropsy, etc., each of which in the lapse of time became an extreme type of its kind.

During these long years she had suffered much from many physicians, the tone of her vital forces being daily lowered,—so much so that at the time of Mr. Walker's first visit to her she was unable to take rest by lying down. She could only sit supported by pillows in an armed chair; and by the most skillful physicians of the old practice was, as she told me, "given up to die."

At the date of this writing, she is visiting her friends in Covington, Ky., rejoicing in her entire emancipation from all the symptoms of her former ailments; and in a letter of hers of the 3d inst., she says, speaking of her illness, "I was sick all over, and could not tell where I suffered most, and was fully convinced that nothing could bring back the life that was fast going out of me. Now I consider myself well; and feel it my duty to let the world know the great cure Mr. Walker has made. This, during his first visits was characterized by many as a presumptuous attempt to raise the dead."

In three weeks from Mr. Walker's first treatment the dropsical symptoms had entirely disappeared, and the heart's functions were fully restored; and in two months from that time, she told me there was absolutely nothing the matter with her; she was well.

JAMES J. BILLINGHURST.

Columbus, Ohio.

Letter from R. P. Nelson.

BROTHER JONES:—Your paragraph in number sixteen of the JOURNAL inviting subscribers to notify you of failures to receive number fifteen has just met my eye. I would state that that number has not, as yet, come to hand, and would be glad to get it to complete my file. It is impossible to buy a JOURNAL from the news dealers here twenty-four hours after its arrival, from which fact I take it for granted that those who are accustomed to read it can not dispense with even one number.

Spiritualism seems to have taken a deeper hold on the hearts of the people here than in any other part of the South. Yet I never hear of a lecturer visiting Mobile, nor a medium, to give public seances.

We are glad here that the JOURNAL is on its less once more, and trust that it may long live to battle with error and bigotry. Oh, but don't it make Rome howl, and shriveling, starving old orthodoxy quake?

Brother Francis, hurry up, and find the orthodox God. We are anxious to know what kind of a "critter" he is. No doubt Barnum hopes some day to have him cage'd, with his already numerous wonders. So hurry up.

Mobile, Ala., Jan. 9th, 1872.

—Usa Natures' Hair Restorative. See Advertisement

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Frontier Department.

BY..... E. V. WILSON.

Incidents of Spiritualism.

Matter for Brother Wilson's Department not arriving in time for this issue, we insert the following interesting incidents, taken from the *Spiritual Magazine*, published at London, England, by J. Burns.

AN APPARITION.

In Lanlivery Church, Cornwall, is a monument to the memory of the wife of Admiral Cotes, who related to the Rev. James Walker, vicar of that parish, the following facts, recorded in his memorandum-book. While commanding a squadron in the East Indies, he saw the form of his wife plainly standing at his bedside. She remained for some time, and disappeared, waving her hand. The Admiral and some of his friends noted this circumstance in writing, and the time of the vision, and upon his arrival in England he discovered that she had died at the same hour of the night when her spirit appeared to him in the East Indies. This vision is similar to that mentioned in the first volume of "Lord Brougham's Autobiography," but, unlike Lord B., Admiral C. was convinced that the vision was real, and not illusive. The figure did not attempt to speak to the Admiral.

THE BOTATHEN GHOST.

This legend is related at length by Mr. Hawker, in his "Footprints in far Cornwall." The son of a Mr. Bligh, of Botathen, asserted that in a certain spot, and always in one and the same place on the moor in the vicinity, he encountered every day a woman with a pale and troubled face, clothed in a long, loose garment of frieze, with one hand stretched forth, and the other pressed against her side, named Dorothy Dinglet, who had died a few years before. Her hair seemed so soft and light, as if melting, and her eyes were fixed, and never blinking. The figure seemed to swim along the op of the grass, and her hand seemed to point at omething away out of sight.

Mr. B. did not seem to relish the mentioning of the subject, but the boy repeated the story to a Mr. Rudall, a clergyman. Subsequently, Rudall and the boy say the figure, as they alleged, gliding toward them, "like a sail upon a stream." A spaniel dog yelled and barked, dismayed. This occurred early in January, 1665, by daylight. On the 10th, Mr. R. had an audience with the then Bishop of Exeter, for a license to exorcise the spirit, according to Canon 72, A.D. 1604. He gave the license, stating, "Let it be secret, Mr. R."

On the 12th of January, according to his statement, Mr. Rudall encountered the ghost, and questioned her, when it appeared that Mr. Bligh, Sen., was the subject of her conversation chiefly, and the cause of her appearance. She predicted that "a fearful pestilence would lay waste the land" before the next Yuletide.

On the 13th of January, Mr. Rudall stated, "I did dismiss that troubled ghost until she withdrew, gliding toward the west," and never afterwards was seen.

"What pleasures and improvements do such deny themselves," he observed, "who scorn and avoid all opportunity of intercourse with souls separate, and the spirits, glad and sorrowful, who inhabit the unseen world."

EVIDENCE OF THE REV. WM. HARNESS.

The Rev. A. G. L'Estrange relates of the Rev. Wm. Harness, late vicar of All Saints, Knights bridge, and Prebendary of St. Paul's: *

"One December, when I was about to leave for the country, he told me the following stories, with which I might amuse my friends round the Christmas hearth. They are interesting, as being supported by a stronger amount of evidence than such accounts usually possess.

'On one occasion, in the time of our grandfathers, a hundred and fifty years ago, the mansion of Lord Townshend, at Rainham, was so full that the rooms in ordinary use were not sufficient to accommodate the guests. To solve this difficulty, it was proposed to place one of the visitors in a chamber which was generally supposed to be haunted by a white semale figure. It was late at night when Lord Townshend conducted his friend to his apartment, and the consternation of both may be imagined when, on opening the door, they perceived something white and tall, like a female in a long robe, gliding across, and disappearing through a panel opposite. Next day Lord Townshend examined the wainscoting, and observing a slight peculiarity in the panel, ordered it to be removed. Behind it a kind of niche was discovered, containing a human skeleton. It was now learned from some of the oldest inhabitants of the neighborhood that the white apparition had formerly been considered to be connected with a Lady Townshend, about whose death there had been something dark and mysterious. Lord Townshend ordered the coffin in which she was supposed to have been buried, to be brought up from the vault, and a strange confirmation was given to the ancient rumor, when, on its being opened, it was found to be empty.

"Lord Glenelg's father told Mr. Harness that once when his son was staying at a country house, and the party were assembled at the breakfast table, he observed from the window a lady (who was to have left that morning) crossing the lawn. On making inquiries, it was found that the lady in question had left the house, and it subsequently transpired that an accident had occurred, in which she had lost her life, at the very time when she appeared to be passing before the window.

"Dr. Baring, when Bishop of Gloucester and Bristol, rented for a short period a house which had belonged to Sir J. Paul, the grandfather of the present baronet. Miss ——— was soon afterwards staying with him as a visitor. One night, on putting out her candle and lying down in bed, she beheld, to her astonishment and alarm, a little old man sitting in the arm chair, warming his hands over the fire. Her first impulse was to call for help; but she restrained herself, and, the figure continuing motionless, she at length fell asleep. In the morning she related what she had seen, and from the description she gave of the old gentleman, one of the party at once recognized him as the deceased baronet, to whom the house had previously belonged.

"A vessel was sailing in the Atlantic, when the mate, on looking into the captain's cabin, saw a stranger sitting at the writing-desk. A sentence was afterward found written there:

"'Steer to the North-west.'

"The captain supposed it must have been written by one of the crew, but none of their handwritings in the least resembled that found in the cabin. After some consultation, the captain changed his course, and stood for the North-west. When they had sailed for a considerable distance, they came in sight of an ice-bound vessel. 'There,' cried the mate, as soon as they went aboard her, 'there is the man I saw writing in the cabin.' He was one of the sailors, and had been asleep at the time stated."

Harness was at Harrow, with Byron, and like Byron, was lame. "If any fellow bullies you, tell me, and I'll thrash him if I can," was Byron's sympathetic speech to Harness when he made his appearance at Harrow, pale and thin in consequence of a severe fever.

Among Harness's more intimate friends was Henry Hope, the millionaire, and author of "Anastasius." Hope died in 1831, and the night after his death, Harness dreamed that he saw Lord Beresford's country residence in an unusual state of commotion. He woke up with the impression that some death or other great calamity had happened there; and though he afterward thought lightly of the matter, he determined, as he was going in that direction, to call at Lord Beresford's in Duchess street, on his way home. On arriving there, he found the blinds down, and the house shut up, and upon inquiring, the gate-porter told him that Mr. Thomas Hope had died the day before at Bedgebury Park. Mr. Harness had not known that his friend was either ill or in England. Mr. Hope left Mr. Harness his literary executor.

Alluding to this strange coincidence, and to other remarkable dreams, Mr. Harness related that a lady friend of his, when about to return with her husband from India, prayed to him to reconsider his determination, as she had dreamed that she was drowned, and that, as she was dying, she saw a white cloud passing over her. He laughed at her fears, and represented to her how absurd it would appear to their friends to say they had determined to remain in India because she had the nightmare on the eve of their departure. They accordingly sailed as they had arranged, and reached Alexandria in safety. "What do you think of your dream now?" inquired her husband. "We are not yet in London," she replied doubtfully. They soon arrived safely in Paris. "We are not far from London now," he observed jocosely. "But we are not there yet," she persisted. They crossed to Dover, and were proceeding by rail to town, when the well-known accident occurred to the train at Staplehurst—described by Dickens in the preface to "Our Mutual Friend." The carriages were overturned in the water; the lady was drowned, and the white steam of the engine was blown across her like a cloud.

Mr. Howitt, it may be remembered, relates* that Mr. Harness was a firm believer in spiritual phenomena, though he said little about it. One evening at Miss Coutts's, just after the "History of the Supernatural" appeared, he said:

"I am going to read that directly."

Said Mr. Howitt, "Do you believe in such things?"

"Believe!" replied Mr. Harness, "Why, don't you know who first published the account of the Wynyard apparition, and the account of an apparition of an old friend to Miss Jane Porter, at Esher?"

"No," said Mr. Howitt.

"I published them both," replied Mr. Harness, "and know that such things are true."

PSYCHIC FORCE RINGS BELLS AT BIRMINGHAM.

Mr. Hawkes, Birmingham, furnishes us with the following remarkable account:

"We had, a short time since, an extraordinary manifestation in the ringing of all the bells in the house of a widow in Bath Row, who lets her house to respectable lodgers. One of them died after being there a short time, and his widow took the corpse to Ireland. As soon as it had left, the bells began to ring at intervals, night and day, so much so that all the lodgers were leaving, and no one would engage the empty apartments. The proprietor applied to the police, and even consulted the medical staff at the Queen's Hospital, then had a carpenter to repair the various parts which had been broken by the violent ringing. Mr. Morris, the electro-galvanic machine manufacturer, examined the wires all through the house, but no one could trace the cause of such annoyance. While the carpenter, Mr. Evans, was looking at the crank at the door-post, the wire and crank set in motion, which very much astonished him."

These circumstances led some of the Spiritualists of Birmingham to hold a seance at the "haunted house." A communication, purporting to come from the deceased gentleman, was received, and "psychic force" has since ceased to ring the bells or otherwise annoy the inmates of the house.

DEATHS OF THE INSANE.

"Apart from the natural desire in the minds of relatives to know whether the final change in a beloved one was preceded or attended by any indication of consciousness as to the solemn event and its consequences, there appears to be a widespread idea that the process of dissolution banishes from the mind the mists of disease, and gives place to a certain clearness of perception, emphatically called 'lighting up before death.'

"Popular notions respecting one set of phenomena are sometimes derived from observations made on another set of phenomena. It has been observed that persons who have lived in much neglect of spiritual things, when brought face to face with death, have been aroused to an intense earnestness respecting their eternal state, and manifested amid the decay of the physical powers a vivacity and clearness of soul, which, in one sense, is a true 'lighting up before death.' Persons who experience this revulsion of feeling and spiritual commotion, are not dying of maladies involving the rational and spiritual faculties. The latter have been suppressed during life, not by disease, but by the exercise of the will, and are now roused by fear of the future—and there is a spiritual 'lighting up' before death.

"In the region of insanity there is nothing parallel to this. The insane die of or with diseases involving the material organ through which both mind and soul manifest themselves, and the resultant insanity covers all the faculties with its dark and confusing pall. This dark pall remains to the end, and is only removed when the spirit emerges from the trammels and infirmities of the flesh into the light of eternity. The death-beds of the insane are not, therefore, scenes where returning reason and spiritual clearness can be witnessed. And I have never seen an instance, among hundreds of deaths, of this supposed 'lighting up.' It is not in fact reasonable to expect such an occurrence. Death from causes not seated in the brain is very often attended by delirium, or cerebral disturbance which confuses the mind; and it is therefore much more probable that death from a disease which in its origin destroys the reason, and as it advances toward the final issue, increases in severity, and often becomes associated with complications fatal also in themselves, so far from being preceded by renewed power and brilliance in the functions of the brain, should rather be marked by thicker darkness and more inextricable confusion; and experience shows that this is so."

APPARITION AT THE TIME OF DEATH OF MR. JOHN BUTLER, M.P.

In December, 1766, Mr. John Butler, M.P. for Sussex, left his seat at Warminghurst, for London, attended by a groom. Next morning, his sister-in-law, Miss Frances Brown, saw Mr. Butler coming into her room, and walking through it into another chamber. In returning, when she spoke to him, he made no reply. She then became uneasy, thinking he was ill. Upon inquiry below, the steward stated that he also had seen Mr. Butler in his office, but he did not speak, and walked silently away. This occurred about daybreak. In the course of the morning, the groom returned, and stated that his master had died about the time when Miss Brown and the steward saw the vision. His widow seemed to be unprovided for; but Mr. Butler's desk was found in the room where Miss F. Brown had seen the vision, and the will of Mr. Butler in it, with his bequest to his widow, was discovered. Mr. Butler was buried on the 3rd of January, 1767.

*Spiritual Magazine, 1869, p. 561.

Mrs. Blair, the Spirit Artist.

In another column will be found the advertisement of that wonderful medium, Mrs. E. A. Blair. We had two most beautiful paintings burned up, which were executed by spirits, through her hand while her eyes were perfectly blindfolded. They were admired by everybody who ever saw them.

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*The "Literary Life of the Rev. Wm. Harness," by the Rev. G. L'Estrange: London, 1871.

Safena.

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LITERARY NOTICES.

The Eclectic Magazine, for February, is embellished with a timely portrait, at full length, of Lord Lisgar, the present Governor-General of Canada, and in the letter-press the editor gives a brief sketch of his life. The number leads off with an admirable article from the *Fortnightly Review*, on "Church and State in Italy." Several very striking articles help to make up the contents of this number. Published by E. R. Pelton, 108 Fulton street, New York. Terms, $5.00 a year; two copies, $9.00; single number, 45 cents.

Safena; or, Mental Constitution. By Arthur Merton. Of all investigators since the time of Gall, who discovered Phrenology, Arthur Merton has been the clearest in his methods, and the most successful in his results. He has indeed accomplished for mental science what Kepler did for astronomy. As a thinker he well deserves to rank with these master minds. He has clearly solved, and mathematically explained, the great problems of life and thought about which other thinkers have dreamed and conjectured. While his discoveries are thus profound and far-reaching, the simplicity of his methods places them within the comprehension of all. Among their many applications, we shall find the expositions of the SAFENA give us an exact social science. The whole subject of social reform is treated with a scientific accuracy, a breadth of view, and a freedom of thought, which enables it to stand triumphantly the crucial test of a universal application.—*Editor of the Cyclopœdia of Dates.*

This book, though small, contains a vast amount of useful information in reference to the Mental Constitution, and is an excellent work for the student who wishes to become conversant with "Phrenology" in its highest and purest sense.

Journal of the Gynæcological Society of Boston; devoted to the advancement of the knowledge of the diseases of women. Edited by Winslow Lewis, M.D., Horatio B. Storer, M.D., and George H. Bixby, M.D.

This publication should be in the hands of every practitioner of medicine. The information that it contains is of priceless value to students of the medical profession.

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—:o:—

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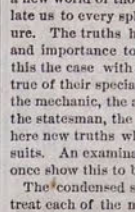
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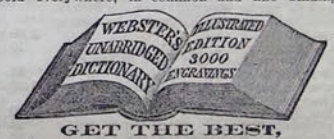
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"They are creating a great excitement here. It can truly be said, in my own person, that the deaf hear, the blind see, the lame walk, and the leper is cleansed. I had the **Leprosy** for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days, I shoved up my sleeve to see how my arm looked, and to my utter astonishment, the scales would cleave off easily, and leave all smooth; and now my head and body are clean. The **Catarrh** in my head is arrested. They cured my lungs that were tied up with **Phlegm** and **Cough**. The **Rheumatism** in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head or put it in my vest. I can now hold it in any position. My legs I could with difficulty get off, any way. I now travel quite easy. By overdoing, last fall, I brought on a **Pain** about the **Heart.** It would beat a few beats and then stop and start again. I could not lie on it at all. The Powders have set it all right. Several years ago, from overstraining one eye, and a blow on the other, I became **Blind,** so that I could not know a person in the same room. Now I can read the large words in your circular, yet I took only two boxes of Negatives. On Thursday, I called on Mr. Bowles who had been sick about two years; and his wife was sick from **taking Calomel.** Her limbs were swelled to her body; she could not do anything, or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodard who is acquainted with the Powders, having used and seen their good effect. I let him have a box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my next neighbor came in and said he had good news for me; namely that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles out on the plaza at work. He was greatly surprised, and on inquiry she said she took one of Spence's Positive Powders the night before; it eased all her pain and she **slept like a pig.** He said he never saw two persons so elated in his life. Please send me six dozen more boxes."—*(A. H. Knight, Jefferson Mills, N. H.)* "The Positive and Negative Powders do all they are recommended to do. They cured me of **Dyspepsia,** and there has not been any return of it for over a year. They cured one of my family of the **Ague** in three days. No amount of money could tempt me to do without them. I have used them in my family for two years."—*(Mrs. Benjamin Kinyon, Bristol, Ind.)* "I was **Blind,** and nearly helpless with the **Rheumatism,** and the Positive and Negative Powders restored me to perfect sight and health."—*(S. Baker, Jr., Blacks and Whites, Va.)* "I have been introducing your Positive and Negative Powders in this neighborhood, and I must say, with astonishing effect. 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Her three children had first the **Scarlet Fever,** then the **Chicken Pox.** I used the Positive and Negative Powders and nothing else, and in two weeks they were going to school."—*(Mrs. Louie Snowman, Castine, Me.)* "I have received great benefit from your Positive and Negative Powders in part given by being cured of **Rheumatism** and **Erysipelas.** I have used two or three boxes of those last received, for **Neuralgia** in my head, which have not had the desired effect, as I am now quite free from that painful disease."—*(H. Gorton, Marion, Ohio.)* "The Positive and Negative Powders work like a charm. I was called to see a sick child two weeks ago, who had been suffering five weeks with **Inflammation of the Brain.** The doctors had given up all hopes of its recovery. No medicine would relieve it, and it cried night and day until they sent for me, and in twenty minutes after it had taken the first dose of Positive Powder, it was sleeping easy, and it has been gaining ever since, and I think will get well."—*(Mary E. Verrel, Penn Run, Pa.)* "Your Positive Powders cured my wife of **Falling of the Womb,** and she is as well as ever. I myself had **Chills and Fever,** which I broke with the Positive and Negative Powders."—*(John H. Jenkins, Osage Mission, Kansas.)* "Four years ago I used about half a box of your Positive Powders which took all the **Dyspepsia** out of me, root and branch, and left no symptoms of it, till now, owing to a wrong and careless mode of living, it has set in again. Inclosed find $5.00, for which send me Positive Powders. I shall never be without them again as long as I live. They have proved their positive virtue in every case in which we have tried them."—*(John O. Reedberg, Hartland, Wis.)* "I take great pains to introduce the Powders instead of my own medicine. Quite a number have called on me of late with heavy **Colds** and **Coughs.** I gave them the Positive Powders, and told them to take no one box, and if that did not cure them, I would give them a dollar's worth of my best medicine. But no one has come for any other medicine. I will write for more soon."—*(Dr. T. Bond, Pennfield, Pa.")* "My daughter was taken with **Typhoid Fever** immediately after I received the last package of Positive and Negative Powders. My neighbors thought me crazy because I gave her the Negative Powders and not employ a doctor. But she is now well and able to walk out."—*(Mrs. Amanda Monsonee, Wis.)* "The Positive and Negative Powders came all right. I have used them considerable since I came here, and they always give the desired relief. In one case the Negatives saved the life of a man who had **Congestion of the Brain,** and when we thought to be dying. 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The Rostrum.

WHO, WHERE, AND WHAT IS CHRIST?

A Discourse by D. W. Hull, under the control of John C. DeWolf, delivered at Leominster, Mass., Dec. 31st, 1871.

This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.—John vi, 58.

Important questions these, but the answer found in the words we have selected are still more important. Now, I am not one of those who rely with an implicit faith on every thing I read, or hear read in the book. On the contrary, I take nothing for granted because it is there told; but subject it to the same scrutiny I would any other book. I don't know as I would make the same application of the words of my text that are made by their author; but I find them, and as they answer our question, they answer my purpose as well. Well, then, in the first place, we want to inquire, What is Christ?

And here, in our answer to this question, the audience will excuse us if we take issue with the world's theology. My opinion is worth no more than theirs is, if it is not backed up by evidence.

If we were to ask this question under yonder steeple, to-day, we should receive for an answer, that Jesus was the Christ; and if we were to push our inquiries further, as to who Jesus was, we should be told that he was the "Saviour of the world," as if there was only one Saviour. Now, I hold that there are many Saviours, and that they are all Christs, in so far as they are actuated by that spirit, but no further. Hence, if Jesus was a Saviour, he was a Christ, but not exclusively so, and if, again, Abraham Lincoln and John Brown were Saviours of any part of the human race, they were also Christs. Now, don't be startled, dear friends, for I have not told you half you will yet be compelled to hear. You have only just entered *the threshold of life*, and before you have crossed it you will yet learn many things which you would have thought never could have been contained within the small dimensions of your craniums. When here, I vainly thought I had got it all when I had got my Bible, and that I had no more to do after I had mastered its precepts, but now, I find I was not yet in the A B C of life. I was relying, with implicit faith, on I knew not what. To-day, viewing the vast field before me, I see I have all to learn, and my weakness makes me dumb.

Christ is a developing principle. The very word means more than we have. Tracing it back to its roots, we find that Christ and chrysalis means about the same thing; you all know what a chrysalis is—it is the old larva shell that has been left after the butterfly has left it. If Jesus was a Christ, it was because he contained within himself the elements of a higher life after he had left this mortal form. The old chrysalis had been left, but the Christ had expanded his golden wings and ascended.

He was the Christ because he taught that this was not all there was of life. There is a glorious future coming to every soul, when, leaving their old chrysalis form, with buoyant wing, shall mount to the higher fields of glory to renew their action again in a higher part of life's grand drama. And then shall they strike their harps to the chorus of the grand anthem of the universe:—

> Now is Christ risen indeed
> And become the first fruits
> Of them that slept.
> Hear, oh ye nations
> And ye dead rejoice.

O, glorious will be that change when earth's coarse apparel is changed for the never-fading garments of immortality—made beautiful by the sunlight of eternal truth.

He was also the Christ, because he taught a higher law than any that was found in books. He taught that the saint's aspiration was its only true guide through the Egyptian darkness of dull mortality. Books were good as far as they went, but they did not meet the demands of the thirsty pilgrims of earth, and therefore should be laid by as incompetent for the great work of the soul's regeneration.

"Ye must be born again." Never was a greater truth uttered. Even in this life we must be born many times over. My chrysalis faith must be left here and there on life's road, as I reach the absolute knowledge that supercedes faith. They are my crosses, which stand up as guide-boards, many marking my struggles. When poor Christian came to the cross, his burden fell from his back, but there stood the cross. He had left the chrysalis form with its burdens, and as he looked back on it, he only saw the cross which had been the means of breaking the shell of his old traditions, the burthen had disappeared. How many of us, like Bunyan's Christian, see the crosses on the hill before us, and the very effort of reaching it is the means of breaking the shell that incases us.

The shell of tradition is a chrysalis that holds the Christ in subjection, and I had like to have said, shuts him out of the soul, for that which refuses expansion is unchristlike, and is an obstacle in the way of the future development of the soul.

Christianity consists in "renewing the inner man", as Paul has it—in leaving the old chrysalis forms so fast as we shall have outgrown them. He who lives upon the flesh-pots of the of old tradition is not a Christian in the sublimest sense of the word. Neither does such an one worship God successfully. What! worship God when all that is godlike in thy nature, all that will make thee noble, true, and great, is proscribed? Is it godlike to become dwarfs? Then it is a mistake that we were not created brutes instead, or that we were cursed (shall I call it?) with the power of reason. Must we, like the Hindoo Buddhist, retrograde back into *nirvano*, (nothing) before we have approached God? If this specious reasoning is true, then all the conclusions I have drawn are true.

To be a Christian is to be like Christ, and we find in him the elements of his own elevation to higher life, not however till he has wrestled in the garden of Gethsemane, and carried on his own shoulders the cross of his own soul up the rugged mountain slope of Calvary. To-day, there are Christs such as these, everywhere,—in India, and Arabia, amongst the Fejees, and the Indians of North America, in the Church and out of it, and more out of it than in it. They have their own Gethsemanes and their beatitudes, their bitters and their sweets, their crosses and their crowns, their joys and their woes, their troubles and their pleasures, their heavens and their hells, within their own bosoms.

Go with me to yonder gutter, and there, wallowing in his own filth, uttering the base obscenities of his own heart, is a true Christ—but like a diamond amongst the rubbish, it needs to have the accumulations of filth washed off before any desire to recognize it. And while Christ there, his church are sitting upon cushioned seats, calling upon him for his visitations. Will he answer them. Ah, no! Already, I hear him now say, "Inasmuch as you have done it unto the least of these, ye have done it unto me!" Done what? Friends, read the answer:

"I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; I was sick, and ye visited me not; I was in prison, and ye came not unto me."

O, ye who would see your Chirst, why do you not look where he may be found? He is not in your churches. Only look for him and ye shall find him. He is not very far off. He passes your doors every day, bearing his cross up the declivity of some rugged Calvary, and you are not aware of it; or, being aware of it, ye will neither help bear his cross or look for some Syrenian near by to help. Go out of your churches to your jails, your State prisons, your alms houses, your houses of ill fame, or where you will, only don't look there and you shall find him. You say you love Christ. Prove it by your words. Hunt him up, and bring him to your hearts and make him happy, and then we shall know you mean just what you say: otherwise we cannot believe you. "Inasmuch," says the record "as ye have done it unto the least of these, ye have done it unto me."

Do you open the doors of your churches and "bid in the lame, the halt, the blind," the unclean, the sinner, the forsaken, as well as the righteous? Remember that "they that are whole need not a physician, but they that are sick;" and if you are only doctoring those who are sound or who are righteous, you are missing the very work which ought to be done, and insulting all who are in need of your help.

Come with me to the garden of Gethsemane, and hear the pleading, plaintive voice of one who is there. Hard has been his lot, toiling up the hill of progress alone,—no kind hand sustains him in this sad hour; was ever such agony? Yes, a thousand times over. But as I near, I hear the plaintive murmuring of one agonizing in prayer. His bosom heaves, and no one appears to share his sorrows. Alone, alone, he hears his sadness; angels appear, but what comfort have they to offer. To-morrow, he must undergo a mock trial, and suffer the penalty of what they call law; while, had strict justice been dealt out to his judges, not one of them should have been left to pronounce sentence upon him. Fate has fixed it: he must die a sad and cruel death. Little did he know what severer cup awaited him, till a mob, calling themselves a police—men, whose business it is to see that others walk upright, whether they, themselves, do or not, came and took him away from the garden of his sorrow, to suffer still more, but oh! in that suffering he became an angel. Once more the chrysalis falls, and lo! standing before us, with plumed wings, is a beautiful angel, who rises above the air, and leaves us with earth and earthy things.

There are other Gethsemanes,—gardens of God, where the soul wrestles in prayer, struggling to free itself from the conditions imposed on it by the circumstances of its being, or the conditions of society. And there are other Pilates and Herods about, sitting on judgment seats, and passing sentence on them; and, in the judgment hall, are men who are ready to precipitate judgement by the constant cry of "Crucify him, crucify him! His blood be upon our head."

O, you know not the sufferings of the lone one; you see not the toils of the sad one; you have fixed certain dead lines in society, which must not be crossed on pain of banishment, and yet it is banishment to stay inside of them. For how can the poor soul live and be happy where it is? But if it goes out then becomes it a Mary Magdalene in the eyes of the public. O, society! O, ye churchmen! never did the ancient Hebrew crucify his christs on rougher wood than ye do to-day. Ye have turned the hell ye so much dread, loose upon society, and O, behold your work! The long skeletons of the dead appear in vast array before you as in judgment, and each tell you "I died prematurely, in answer to your dictates." "You said I must wear their shoes," says one, "and I obeyed and died;" "ye said I must be respectable in society, and I crucified the Christ within me because ye told me to," said another, and a third and fourth claims that each are victims, and that when they nailed their souls upon the cross, that they "crucified the Lord of Glory." All this is your work, and yet it is done as if in mockery in the very name of him you have injured.

Is Jesus the only Christ? So your divines would teach, but so we do not look at it. Says the Christ, "This is that bread that came down from heaven." Is Jesus the bread? No, no; how we torture and mangle the words. Not worse did the Samaritan fare who fell among thieves, than does the words of the Christ. Christ is the bread that came down from heaven. It comes to you to-day as it did then; O, why will ye eat of the old manna, which stinks and breeds worms, when you can have the fresh every day. I wish you to take notice to the wording of the text. There is more implied in it than we had thought for.

The Christ is compared to the manna of the wilderness, which the fathers had eaten. One pre-figures the other inasmuch one is for the support of material life, and the other for the spiritual. The manna fell every day, and the people were under obligations to gather it every day, as it would not keep till the next day. There were some who gathered up and preserved it for the next day, thinking, perhaps, that the next day would not be as provident as the last was, but we learn that the manna stunk, and was unfit for use. Here is a lesson we would do well to study. Many people in the Christian dispensation, objected to any new communications from the unseen world, to any new ideas, or, in short, to any other Christ than what had come, they still insisted on eating the old stinking manna of a past dispensation. Now, this manna was good at the time it fell, but even then, we learn that there were some who wanted to return to the flesh-pots of Egypt, and eat the leeks and onions, which, to their taste, was far better. No doubt they were very orthodox in their opinions, and thought Moses the most radical blasphemer they ever listened to. They were your conservative men, who were always cautious of doing a wrong, and refrained from doing even a good act that had never been cannonized as such by some sage or semi-deity in the past.

So now, we have men who cry lustily—not for the leeks and onions of Egypt, nor for the manna of the Hebrews, but for the Christ of the Jews, forgetting the promise, "For, I am always with you, even to the ends of the earth." These men want to save the old manna of the past, and they have saved it, and forced it on the people of this generation till it becomes a stink in their nostrils. We say again, we want no more of your Christs of the past, your fathers did eat of them and are dead, and so, too, shall we die if we are denied that living principle found in the Christs of the nineteenth century. "He that eateth of the bread shall live forever:" not the old manna, not the old Christ, for that has become a dry chrysalis, but of the living bread of the present. Christ is the bread of life, and not only that, but the water of life as well. "Whosoever shall drink of this water shall never thirst, but it shall be in him a well of water springing up into everlasting life." Here is salvation's well, but how different from the way it has hitherto been represented to us. Not the old well, oh no, it is at present a well of life, it bubbles forth for you and me and all who will. It bids you back to no old musty records of how men once ought to do, but talks boldly of the duties of the present hour—tells you of the needs of the world and your own soul, and indexes a duty which you see reflected in your own heart. No musty books, no authority; but the strong angel comes while your John's are weeping, because none are able to open the book, and loosens the seals of the great book of the within, and there is revealed to your inner vision the Christs of to-day, doing their mighty work.

We learn from these reflections that the past has no Christs. It may have *had*, but it has not *now*. All the Christs of the past have left their chrysalis form and ascended higher. The church vainly holds up these old shells from which the spirit has escaped and asks us to venerate them. And so we may: we may venerate them for the life they once encased, and for the work done in holding a light to the world. They were the lanterns of the age, but they cast no light abroad and we cannot worship them now, for they can do us no good.

Man worships that which he is attracted to, and cannot worship that to which he is not attracted, from the plain reason that it has not a supply to his wants. A religion of the past is a chrysalis religion, and is unattractive to us, therefore, we cannot worship it. A religion of the present will supply present demands. As no empty shell will do this, we therefore, believe that the Christ of the past dispensation is not in any way calculated to meet our demands. No, no; we must have our Christ of the present dispensation or none at all, for it would be a gross insult to offer as a supply to the demands of our natures, that which was only the shell that once incased the object of our desires.

It is clear, then, that the Christ of the present dispensation will be adapted to the wants of the individual. Now here, we expect some caustic materialist more determined on finding faults, than getting at the truth, will commence his work of criticism. Go on, Mr. Critic, we will hear you.

> "Of all the causes which conspire to blind
> Man's erring judgment and misguide the mind,
> What the weak head with strongest bias rules,
> Is pride; the never failing vice of fools.
> Whatever nature has in worth denied,
> She gives in large recruits of needful pride!
> For as in bodies, thus in souls, we find,
> What wants in blood and spirits swelled with mind;
> Pride where wit fails, steps in to our defence
> And fills up all the mighty void of sense."

I not only believe that your Christs are in the gutter, but I also believe that they are longing for Christ. Now we are prepared to talk on the wants of the age. This exposure to criticism was suggested to me by my medium, who has been watched so closely himself, or I should not have thought of it, nor cared for it. I only ask that the good—the Christ, if you please, shall be taken out of my discourse. If my audience get that, I shall be satisfied. If the critic finds anything in the old husks to satisfy his swinish appetite, I would not for the world rob him of his luxury. Scavengers are necessary to carry off offal, and we will not rob them of that which is dearer than life to them.

In all the world there are certain wants manifest—certain aspirations—not material wants so much as spiritual wants. The process of development goes on, but now and then it is arrested. What is the matter? Ah! the chrysalis has not broken—the spirit is imprisoned, "The strong man armed keeps his house," and holds his captives until a stronger than he comes and breaks open the prison doors, and lets loose the fluttering captives. The Christ is the stronger man. He came "to preach deliverance to the captives, and let the oppressed go free," "to break every yoke." The very fact that we are struggling with fate for something in the unseen evidences that nature has in store for us greater liberties than any we have enjoyed.

The vast throes of old mother earth has given rise successively to higher types, till humanity has been reached. This principle thus eliminating man is "the Christ." Hence it is found not only in the Jesus of Nazareth, but in old mother earth, herself, and in all her children. It may not be visible to you to-day, but the germ is there, and will ripen, and spring up into life until each individual shall round out harmoniously developed organisms.

But now I come more directly to the wants of the age, and the adaptations to those wants.

1. All mankind want a Savior.
2. All mankind will be saved.
3. All mankind are tending toward the realization of those wants with the same precision that the loadstone is attracted to its magnet.

We are not of those who believe that "all have sinned and come short of the glory of God." On the contrary, we believe that every thing which was created was good and will perfect and fit itself for some important end.

Were you to destroy one link of the great chain by which humanity has been reached, you would unbridge a great chasm which never could be crossed, and you will have severed the connection between us and the integral parts of nature. We cannot be perfect without them, from the cause, that in us are their elements. Once destroy that link and you have not only destroyed the regular steps by which man is reached, but you have taken that very element out of his nature and left him like a musical instrument with one of the keys taken out. Nothing is so harmonious taken in its parts, as taken together. No note can be taken from a piece of music without creating discord. Deprive the atmosphere we breathe of one of its elements, and it will dissolve and fall to the earth, whilst all animal and vegetable life will perish back to earth also.

> "All are but parts of one stupendous whole,
> Whose body nature is, and God the soul;
> That changed through all, and yet in all the same,
> Great in the earth as in the ethereal frame;
> Warms in the sun, refreshes in the breeze,
> Glows in the stars, and blossoms in the trees;
> Lives through all life, extends through all extent,
> Spreads undivided, operates unspent;
> Breathes in our soul, informs our mortal part
> As full, as perfect in a hair as heart,
> As full as perfect in vile man that mourns
> As the wrapt seraph that adores and burns,
> To him no high, no low, no great, no small;
> He fills, he bounds, connects and equals all."

All evil is partial good; that is to say, that there is some good purpose behind all our evil actions, and perhaps it is with reference to this that David says, "Shame shall cause the wrath of man to praise thee." It may not result in a good to the community at large. In our selfishness we think that he who robs the community of something for his own gratification is evil, whilst he will equally view us as evil for wanting to deprive him of his gratification to accommodate the wants of the public with which we have an interest.

But if all mankind are not sincere, we trust we have already shown that they have certain wants. A man is sick and wants health. He will regard the man who restores him to health as his saviour; and yet the physician is not a Christ inasmuch as he does not relieve his spiritual wants. But he who will come to him and relieve him of mental diseases is a savior in a double sense, for he not only saves the body, but he also reaches down into the soul—brings it up from that bondage which held it incased, tears away the walls of the prison that environed it and lets it go free." "The truth shall make you free," says the Galilean; and in so much as it does this work, it again is the Christ. But oh, how many to-day as of old, are afraid of their Christ. Truth to them is beautiful if it does not conflict with some ancient dogma. But oh, if it does, they fain would think it an error, no matter how god-like it may appear.

Mankind have come up from the various stages of the past ages to the present state of development, through severe trials. The present condition of mankind was not attained without a struggle. The poison flames for Socrates,—the prison-bars shut away from Galileo the light of heaven,—the inquisitorial fires burn their thousands,—the Pilgrims suffer a banishment in the wilds of America rather than face the opposition and oppression of their own country,—and Quakers hang, and witches drown, that the world may be saved from the ignorance that had preceded them.

All these efforts of our natures tell us too, there is something beyond if we would reach toward it. There is a work to do now, and there ever will be—a work in which we all may take a part. It opens its doors to you, my friend, and bids you take hold and help. Here is the Christ—the new-born babe in a manger.

Kings of the earth, bring forth your oblations, and pay him divine homage.

Seek him who is born king of the world. He shall rule the nations for all nations shall yet bow before him. He shall reign until all enemies are put under his feet. "Then shall be brought to pass the saying that death is swallowed up in victory." Then shall all know him; for every knee shall bend and every tongue shall confess his name to the glory of God the Father. Amen.

A Reverend Expectorator.

A racy piece of scandal, which attracted considerable attention last summer, has been renewed again in new form. It will be remembered that the Rev. Mr. Whittaker, Secretary to the Board of Trustees of the Lincoln Institute for the Education of Colored Children, in an altercation with Colonel Foster, another member of the board, and formerly Principal of the institution, spat in his face, as the two were seated during a meeting of the board at opposite sides of the table. Foster cautiously resented the insult, not like Luther, by hurling back an inkstand, but by merely wiping the spittle from his face. The action was considered as an insult, not only to its direct object, but to the entire board, and several gentlemen waited on the ecclesiastical spitter, to request an explanation, and to receive, if possible, an apology.

Mr. Whittaker replied that he had desired to insult Foster, and had made the matter a subject of prayer, in order to obtain some counsel as to how he might most completely execute his purpose. He arose from his knees determined to spit, and so he spat. Of course for spitting by divine counsel he could not apologize, and he therefore persistently refused to do so. The board at its next meeting very properly expelled him.

As his heavenly revelation did not contemplate expulsion, Whittaker refuses to be expelled. Yesterday he caused a *quo warranto* to be served on Mr. Seymour, Assistant Superintendent of Public Instruction, who has been appointed to his place in the board, to compel him to show by what authority he serves in the board. He has also caused a *mandamus* to be served on Governor Brown, who is the *ex-officio* President of the board, to require him to show cause why he shall not be permitted to resume the seat from which he was expelled. Until these shall have been answered in due form of law, Mr. Whittaker proposes to hold the official papers of the board which have come into his possession as Secretary. The case was entrusted by the board to legal counsel yesterday, and the reply will be made in due time.—*St. Louis Democrat.*

Lyman C. Howe in Chicago.

On Sunday, Jan. 28th, Bro. Howe closed his present engagement with the First Society of Spiritualists of Chicago. Although the day was one of the most inclement of the season, the West Side Opera House was filled with interested listeners to this eloquent teacher. At the close of the morning lecture, Judge Holbrook offered the following resolution:

RESOLVED,—That we, the members of the First Society of Spiritualists of Chicago, and who have attended the lectures of our brother, Lyman C. Howe, during the present month, and many times heretofore, take pleasure in giving expression to the high esteem in which we hold him as a man—and as a speaker, strong and truthful in sentiment, clear and logical in expression, at once natural and phenomenal, and the peer of any in the field, and we commend him to the kind regards of all who seek for the truth as delivered by the saints who speak through him with understanding and power to edification.

This Society has a legal organization under the statutes of the State, and is now in a more prosperous condition than it has been for several years past. Miss Susie M. Johnson follows Mr. Howe, commencing the first Sunday in February.

Bro. Howe has been engaged to lecture for us during the Sundays of April, May, and June next.

Parties wishing to make engagements with him for week evenings in the vicinity of Chicago, will please address him in care of S. J. AVERY, M.D., Pres't. First S. S., 95, West Randolph-st., Chicago.

The RELIGIO-PHILOSOPHICAL JOURNAL, the exponent of Spiritualism in the West, should be circulated in every family.

WOMAN'S rights have so far progressed in Spain that women are now permitted to take part in bull fights. Three bulls were lately slain by two valiant young women, or at least, were so advertised in the Spanish papers.

A CHINESE thus describes a trial in the English law courts:—"One man is quite silent, another talks all the time, and twelve wise men condemn the man who has not said a word.

Now is the time for old subscribers to send *this paper* to friends, for $1.50 per year. Less than the cost of the paper on which it is printed

NEW YORK NOTES.

Planchette, and the Spirit of James Fisk.

NEW YORK, Jan. 24.—A journalist of this city was invited, last evening, to attend a circle of Spiritualists, where a sprightly Planchette, under the gentle touch of a beautiful Miss of fifteen years, invokes the spirits of the other world. The circle consisted of three ladies and three gentlemen. One of the ladies, who makes great allowance for the marvellous things which Planchette writes, was a good deal interested in the startling revelations made by a spirit purporting to be that of her mother. In the course of the conversation with the spirit, one of the circle inquired if

"THE SPIRIT OF JAMES FISK, JR.,

was there." The reply was, "Yes." The inquiry was then made, "Will he talk to us?" Planchette immediately wrote, "He is present and will communicate." The young lady acting as medium and influencing Planchette, then asked, "With whom will Mr. Fisk converse?" At this question, Plachette wheeled rapidly across the table toward the journalist.

Medium (to the journalist)—The colonel wishes to hold conversation with you, sir.

Journalist—What would you like to talk about, colonel?

Spirit of Fisk, Jr.—How is Erie?

Journalist—It was 33 and 33½ when the board closed on Saturday. Have you any opinion to communicate relative to the future of Erie—is it going up or down?

Spirit of Fisk, Jr.—Erie will go down to 10.

Medium—That was your opinion last night. Will you please write out the figures so that we can make no mistake?

Planchette, with the rapidity of thought, wrote in plain, large letters, the word "ten."

Journalist—Colonel, tell us what is the best stock to buy.

Spirit of Fisk, Jr., (with great promptness) —Western Union. It will go up to 94.

FISK'S SPOOK ON THE SITUATION IN WALL STREET.

The journalist had reason to believe that there would be a suspension or failure of a heavy broker's firm, down town, to be announced on Monday, and being anxious to test Planchette, put the following question:

Journalist—Colonel, can you tell me whether one of the large brokers in Wall or Bond streets will suspend or fail to-morrow (Monday)?

Spirit of Fisk, Jr.—No failure or suspension on Monday.

Journalist.—Are you certain?

Spirit of Fisk, Jr.—I am certain.

Monday morning, upon going down town, my journalist friend was certain of hearing that a gentleman, for whom the street entertained very high opinion, and who is an extensive banker and broker, had suspended. Imagine his surprise and joy, when, upon going to the place of business referred to, he learned from the broker himself, that good friends had come to his rescue, and had enabled him to bridge the financial gulph, which appeared to him so impassable on Saturday night, and threatened his ruin. My friend then related to the broker the story about Planchette, and Fisk's communication, and considerable fun was had at the expense of the spiritual prophecy.

WHAT J. F., JR., IS DOING IN THE SPIRIT LAND.

On Saturday evening, Planchette, influenced by the same young lady, was exceedingly lively with messages from the "spirit world." Col. Fisk, who, when living, frequently wished he "was an angel," appeared, spiritually, and the following conversation took place between the supposed spirit of J. F., Jr., and a lady who happened to be present.

Lady.—Colonel, will you tell me what you are doing in the spirit land?

Sptrit of Fisk, Jr.—I am working.

Lady.—What am I to understand by that? Who are you working for?

Spirit of Fisk, Jr.—I am working for Christ, to atone for my sins. They have been many.

HIS OPINION ABOUT STOKES

Lady.—Colonel, will you tell me if the reports are true that you set a man upon Stokes' track to dog him, and, if possible, kill him?

Spirit of Fisk, Jr.—It is all untrne, I had no malice against Stokes, and gave him no cause to shoot me.

Lady.—What will be the verdict of the jury in Stokes's case?

Spirit of Fisk, Jr.—If he lives long enough, the verdict will be guilty.

Lady.—Will he be hanged?

Spirit of Fisk, Jr.—No.

So much for an evening with Planchette and the spirit of Fisk, Jr.—*Chicago Times.*

Letter from Denver, Col.

BROTHER JONES:—I am glad to be able to report that investigation into the principles underlying the Harmonial Philosophy is on the increase, and that a large number are now turning their attention in that direction who are earnest seekers after truth. The churches are full of men and women who accept the idea of Spiritualism by any other name, but, forsooth, for fear of public opinion, will not be called Spiritualists. There will be a beautifully growing less, numerically, when the officials undertake to exclude from the communion table all who believe the words of the Nazarene:

"And greater works shall ye (who?) do than I do because I go to my father."

The emotion created by a current report in our city that one of the most talented Methodist preachers who has ever labored in Colorado has turned Spiritualist, is perfectly amazing. Holy hands are held up in horror, while scores go about from place to place, asking of all they meet, "Is it true?" "Have you heard the news?" Each afraid to add, what they feel, "Oh, I am rejoiced to hear it!"

And why not rejoice? Why not a minister be honest? Why can he not go forward from one degree of grace, love, favor, knowledge, to another, superior, more refined, fuller, and more complete? Oh, I wish all were honest, unfurling the banner under which they fight, so that all may know who are friends, and who, if any, are enemies.

Progress is our watchword, and right and truth, wherever found.

W. H. FISHER.

Letter from Ohio.

ED. JOURNAL:—H. Melville Fay and wife are here, staying at the American, giving seances for physical manifestations. The manifestations are about the same as occur with the Davenports. Solid iron rings passed on to the arms of the medium when firmly bound or handcuffed, are rather stubborn arguments for skeptics to contend with. This, with a great variety of other manifestations, occurs, among which, to show beyond all cavil that other hands are there beside the medium's, a piece of board, hammer, and nails are placed behind the curtain, when the nails are immediately picked up and drove through the board, and all thrown out for inspection by the audience. This occurred with Mrs. Fay while her hands were tied behind her back with strips of cloth, then sewed with thread, and fastened with cord to a bolt in the floor.

Many other demonstrations equally marvelous, occurred, compelling the most uncompromising skeptics to acknowledge that there was, at least, no fraud practiced by the mediums. With the exception of being partially darkened behind the curtain, the room was fully lighted with gas.

Yours truly, D. A. EDDY.

Cleveland, Ohio.

Letter from Dumont C. Dake.

DEAR JOURNAL:—The following appeared in No. 18 of the *Banner of Light* "Free Circle Department," viz.—

Q.—(From D. P. Towle, North Hampton, N. H.) The writer would respectfully call the attention of the controling spirit to a work by Dr. Fahnestock, of Lancaster, Penn., entitled "Artificial Somnambulism," and would like to inquire if what Dr. F. maintains in his book is correct—that every medium, to be controlled by spirits, must be in a somnambulic state. And, further, that spirits have no power to produce that state, but that it is entered by the will of the subject alone. Does not Dr. F. throw his subjects into the state by his powers as a developing medium? Is he correct when he says that spirits on a high plane, like Dr. Hare, sustain him in being correct in what he asserts in regard to this matter in his work?

A.—So far as I am acquainted with the subject, he is not correct. Media do not have the power to produce the somnambulic state in themselves, nor is such a state or condition necessary to spirit control.

My experience for years as a public medium, and careful analytical searchings, sustain the spirits controlling Mrs. Conant in their candid and truthful answer,—Dr. F.'s pet theories to the contrary notwithstanding. Herewith, I also desire to call the attention of the many liberal readers of the JOURNAL, to the fact that a bill is now before the Illinois State Legislature, introduced by Mr. Pierce, a bill to regulate the practice of medicine and surgery, by registration of practitioners. In New York, they are trying to pass the restrictive Practice bill, which came to grief here in the West, last winter. For many years there has been vigorous efforts put forth to create a *medical aristocracy* in this *free* country, by introducing a restricting Doctor's Law in each State Legislature, in order to put down everything relating to the cure of diseases that does not sail under the flag and authority of medical orthodoxy. The *dissensions* that exist in the *profession* well nigh destroys their hopes to achieve this end, but church influences are lending their aid through purely selfish motives, and humanity thus are crucified between two thieves. Nothing could have betrayed the weakness and ignorance of medical men like an effort to obtain legislative protection. When will selfish men cease their clammerings and legislative protection,—a protection, forsooth, which was denied to the martyred Jesus, to Jenner, to Hahnemann, Galen, and hosts of other noble reformers, whose bright names and glorious deeds adorn the historic page, whose untiring, unselfish devotion to "TRUTH will ultimately triumph and crown humanity, and finally save the world." The ponderous, bulky old ship allopathy, with the notorious piratical Captain Theophrastus Bombastus Paracelsus, who in public harangue, committed good old Galen's writings to the flames, and then openly declared, much to the consternation of his crew, "that if God would not impart the secret of physic to man, it was right to consult the devil"—with such a captain, no wonder that this boat and crew were, and still are, a terror upon life's high sea. His own immediate followers and supporters had to pay high tribute, however; often they were blistered, purged, scarafied, *salivated*, debilitated, *lanced*, and bled almost to death, and millions killed outright, and the survivors having to pay rich jewels and large sums of money, and this was and now is the REGULAR PRACTICE. This dreadful havoc, however, at last, produced anarchy, rebellion, and a war has waged madly ever since. This old ship, has time, and time again, been recruited with new crews; among the host, many fine specimens of humanity, armed cap-a-pie, have fearlessly and boldly tread her deck, honest, faithful adherents, which would have made them heroes in a better cause. Their weapons were deadly. Many seeing their error, only struck more vigorous blows for the "*lost cause*," while others manfully surrendered, laid down their murderous arms, and strove to lead a more harmless and a better life. God speed.

The old ship has had its day. Her hull is rotting, her masts are weak and shivered, her sails torn and tattered, her planks are sprung. *She is a leak*, the signal of distress is hoisted, and the ponderous ship (*Church*), and other large sailing craft comes to her aid. Her name has struck terror to many a brave privateersman. But mark you, with all this powerful aid and support, she can not stand the gale; she is not sea-worthy, and then, the mighty *iron-clad steamer*, Progression, is on her track, and it is only a matter of time when she will finally be captured and be compelled to surrender. *So may it be.* Arrayed against her in this deadly struggle, have been the Hahnemannites, with his now living, active, 6,000 captains, and millions of followers; the Thomsonianites, under Gen. Thompson; Chrono Thermalites, under Gen. Dixon; Hydropathites, under Gen. Prissnitz; Grahamites, under Gen. Graham; the Electrites, under Gen. Liebig,—the profound chemist of Germany; the Anlytticalites and Mediumites, under the leadership of Gen. *Truth*, and the inspiration of this progressive age, and the unseen captains in the world of souls. We are informed that the old ship with her strong escort has entered New York harbor, and has gone up the Hudson to attack the capital. Wake up brave sons of the Empire State! Victory is yours! Strike as one man, and with a *will* that knows no such word as fail.

Yours for truth and liberty,

DUMONT C. DAKE, M.D.

Chicago, Ill.

Notes from Missouri.

DEAR JOURNAL: Perhaps you are not yet informed of the Cotton Mather raid which followed my lectures at Springfield, Mo. Elder J. Z. Taylor, boasting of the name of "Christian," and of the Campbellite order, is the self-elected umpire, who now stands forth in Springfield, the exposer of Spiritualism. He has gleaned his documentary evidence from A. J. Davis, Tiffany, Hull, Universe, Cleveland Convention, Dr. Hatch, Randolph, Nichols, Berlin Heights Community, Dr. Potter, of filthy-tract-notoriety, Jamieson, E. Hardinge in her Letter on Marriage, etc. And here let me inform our sister that these zealous dissenters are everywhere putting her name in close juxtaposition with the Von Vleck, Potter, and McQueen apostates. The irate Elder produces "*the documentary;*" does not claim to *know* aught except what this documentary evidence of the aforesaid writers proves, and having paraded his choice bits of gleaning, cut out without any reference to their connection with whole paragraphs and chapters, which would explain the subject fully, or dissecting from ill-tempered opposers the very quintessence of abuse and vulgarity, he thinks he has proven himself *smart*. And this very meek and pious "Christian" minister fulminates from his pulpit such language as this: "Be the system of spirits, either in or out of the body, from Heaven or Hell, *it deserves to be anathematized.*"

It is impossible for me to name his several propositions in this brief article; but they are boiled down at last to the charge of "witchcraft," "diabolism," "blasphemy."

He began by saying he did not intend to discuss with any one, he "would not discuss with a lady anyway!" and he "did not wish his lectures to be considered in that light."

Thus he has taken the negative in his own right, and now, five millions of Spiritualists, walk up to Elder Taylor's judgment bar, and receive sentence.

In this city the opposition is evidently at work. One very limited Hall used by the "Christians," has been refused us by the very limited spirit which presides at the key-hole; and the price of the other hall has been doubled upon us. Some of the self-constituted here recommend Matherism as the only disinfectant within their reach, but continue pushing up the revival meetings as a present antidote.

Our meetings are pretty well attended, and a fine class of minds everywhere take lead in our audiences. I shall return to Springfield in due time, and the friends may rest assured that my inalienable right will be exercised in behalf of our redeeming cause.

Ill-tempered, bombastic displays of ecclesiastical despotism and sophistry do not weigh the least against the purity and strength of *Spiritualism proper*, but rather are a powerful incentive to meet and uncrown the haughty tyranny now holding its stolen throne and authority over the rights of free-born Americans. Let us rally at the call of this ecclesiastical bugle, and stand firm in our places as one grand army of thinkers; and if halls are closed upon us, let us meet *anywhere*—in barns, workshops, upon the street, if need be, in the final emergency, and in Nature's woodland temples. But never let us lay down our birthright for the pottage of priestly rule and the transient smile of any Judas. Still zealous for the coming emancipation, I am at work as my resources and strength will allow.

M. J. WILCOXSON.

Carthage, Mo.

Items from Connecticut.

LETTER FROM AN OLD MAN.

BRO. JONES:—I have thought several times during the past year that I would send you some money. But my wants have been so imperious, and my cash receipts so small, that between pressing necessities and newspaper dues, the former have had the preference.

Last night I was called up at a late hour to marry a couple, for which I received two dollars. This I enclose to send to you before I have time to spend it. When I commenced reading the JOURNAL I found some very interesting things in it, and some that I did not like; but it has advanced to meet my views, or my views have advanced to meet it,—perhaps both; at any-rate I think the paper has improved, and I have got into the habit of devouring its contents and finish with regret that there is not something more. Brother Francis will probably continue his researches as long as he has materials, and that will be through all time, if he lives so long. But I would ask as one did of old times, "Canst thou by searching find out God; canst thou find out the Almighty to perfection?" I believe in the existence of a Supreme Intelligent Being, because it is quite as easy for me to believe in his existence as to doubt it, and my early education and the general sentiments of mankind preponderate in favor of such belief. Because I reject the inspiration of the Bible and many of its teachings, I do not consider myself under the necessity of discarding every religious sentiment merely because it is Orthodox. I lose a great deal, in a pecniary point of view, by being skeptical. The people in my neighborhood are Methodists, and when I was performing the duties of a Methodist preacher I was treated with attention and respect. If I could play the hypocrite I could get along much better, so far as worldly prosperity is concerned. I have been a teacher of youth for many years and have been principal of several high schools and academies. But I have no chance to teach now in this vicinity,—and having passed the age of sixty years, I am too old to seek new fields for employment. I get my living by working out at day's work, and this winter I work in the woods a mile from home, chopping wood by the cord, earn-about fifty cents a day. I have for several years been school visitor and received some pay for my services, but last fall they left me off and appointed two Orthodox ministers. I hold some offices by which I occasionally get a little money. But I have to be very economical. I live in an old cabin, and when the nights are cold, shiver before an old-fashioned fire place. I live poorly, dress poorly, and read my old books, for I have not bought a book for fifteen years. I have a library of about two hundred volumes, consisting of histories, philosophies, books of travels, scientific works, commentaries, church histories, sermons, dictionaries, poems and other literature. It makes me feel sad sometimes to read the advertisements of spiritual books, which I know that I can now read. I sometimes write articles for the papers, but it don't pay very well, except in the satisfaction of having my thoughts read by a great many people.

WILLARD GRIFFIN.

West Granby, Conn.

Items from Michigan.

REMARKABLE INCIDENT.

A case of surgery, evidently performed by spirits. In the township of Kimball resides a man by the name of Mr. Betham,—strong, healthy, muscular, and athletic. Mr. Betham accidentally met with a violent fall, which resulted in the dislocation of, I believe, his left shoulder. Not long subsequent to said occurrence, three or more strong men attempted to reduce the dislocation, through extension of the arm alone, not using a fulcrum. The combined strength of these men was employed in extension of the arm, but to no favorable result, and Mr. Betham, not wishing to be tampered with too much by inexperienced men, wisely concluded, as it was late in the day, to endure the pain as best he could, being a poor man, until the next morning, when he would take the first train into the city of Port Huron, and get his shoulder reduced by a practical man. Early the next morning, accompanied by his wife, Mr. Betham went to the station to await the arrival of the morning train going into the city. Upon their arrival at the station, Mr. David Pace, a man of sound judgment, and a practical mechanic, then ticket agent at the station, and a staunch and consistent Spiritualist, took notice of the poor man's condition, sympathized with him in his sufferings, and secretly asked if the spirit of Dr. Hawkins, well known to himself, friends, and myself included, requesting said spirit, if present, to mitigate, if he could, the sufferings of the unfortunate man, until more permanent relief could be obtained.

At this juncture of the proceedings Mr. Pace seemed impelled to look steadily at Mr. Betham, concentrating his mind on him, at the same time, for a few minutes, when Mr. Betham noticed peculiar, and, to him, strange sensations, when he rose up to go into the back room, occupied by Mr. Paces's family, to get a drink of water. He opened the middle door carefully, with his sound arm; the other being at the time in a sling, and as he stepped into the doorway, he was observed to start suddenly, as though experiencing a shock—observed at least by three persons, when he exclaimed:

"I believe my shoulder is set."

All were surprised, and none more than Mr. Pace and family, who are firm believers in spirit intercourse.

On examination, the dislocation was reduced, and Mr. Betham and wife returned home, to ponder over, as they evidently did, the strangeness of the incident. Mrs. Betham is a Spiritualist, and a medium, but her husband was remarkably skeptical.

The above named facts I received in person from the lips of three responsible eye witnesses, and the reading public may take them for what they are worth, without any comment from me.

The evening subsequent to my obtaining the above narration, I had a sitting with Mr. Pace and family, when Dr. Hawkins took control of my organism, and on being interrogated relative to the case above presented, replied that he understood all about it, but proposed to let the parties sweat over it awhile, but should B. have another dislocated joint at any time, to call around again.

WM. JORDAN.

Port Huron, Mich.

Letter from Maine.

BRO. JONES:—I rejoice to see the JOURNAL arising from its ashes, as fresh and undaunted as ever. And although not one of your correspondents heretofore, I though I must send you a word of cheer and congratulation, from "way down east," where I am stopping for a few days. There are a goodly number of Spiritualists in the State of Maine, and some of them—not half enough—show their good sense and appreciation of the truth, by subscribing for your valuable paper. The light of the *Banner* has been shedding its genial rays upon them until they feel a disposition to enlarge their understanding of religious philosophy, by adding the JOURNAL to their list of papers.

I like the RELIGIO-PHILOSOPHICAL JOURNAL, because it is emphatically a spiritualistic journal, that never runs off on side issues, but marches straight on to the accomplishment of the especial work it has in hand. It seems to me that our journals have succeeded, just in proportion as they have been true to the great cause which they claim to advocate.

I know that all the editors of our spiritual papers have trials to contend with,—difficulties of the worst nature to meet and subdue,—the worst of which is not always a destroying fire.

The constant fire of fault-finding, and complaining of neglect within, and the perpetual bombardment of the pulpit and the press from without, make lively times for the editor, who, notwithstanding, must march serenely on, apparently unmindful of the terrible cross-fire to which he is subjected. Editors of the Spiritual Press, look not with envious eyes upon me, I assure you I shall not attempt to start an opposition paper for a long time, for I find sufficient of martyrdom in the lecturing field to satisfy my present ambition. No, I have no desire to go further at present.

Yes, I like the JOURNAL. To be sure, Bro. Wilson is pretty savage sometimes, and not over choice in selection of terms, yet he is a glorious pioneer, and there is no better or effective worker, in preparing the soil for seed-time and harvest than he.

Give us the facts, Bro. Jones. Tell us about the phenomena; no matter if the stories are wild and extravagant, if they are well authenticated, let us have them. I hear you say, "That is just what we are doing." I know it. There is where you are right. Facts against the world!

I am going to write out something for you before long, in this line, that is, if you wish. You have not asked me to become your agent, but I shall act in that capacity nevertheless, and try and help you what I can. Inclosed find $1.50, for a trial subscriber for one year: John Tucker, Bath, Maine.

I was going to tell about what I was doing, but I have not time now. I am lecturing as usual. That is all; and would like to make all the engagements I can for the remainder of the season. Address

A. E. CARPENTER,
1567 Washington St., Boston, Mass.

Voice from Minnesota.

THE ORIGIN OF MAN.

As man is the epitome of all the animal kingdom, it is sufficient that we take him for our text. He having all the formatory principles engrafted in, and belonging to, his nature; that all living creatures have, to give his true position in the universe, will show how all exist, and whether an origin or otherwise. Man is a part of the living functions of God, and as such, is the most noted, and stands at the head of all his facultics,—all things else being in a degree subordinate to him, and subject to his power.

Man is the highest endowment of God, by his being the most endowed with reason and common sense. His is the prime mover in all his works, and is subject only to the laws of nature, or of his being.

He travels and moves by the combined powers of all things, and of all elements, seen and unseen. He is a fact in nature's laboratory, and moves as he is moved upon, with his own powers and weight thrown in. He is not a created being, but is as eternal as the sun, or any of the planets in the solar system. He is undergoing relative changes, under chemical law, and is ever unfolding to view some fact in nature, relatively, to show his true position and exact condition in life, and as an eternal identity.

He traverses the universe of thought and picks up facts, and embraces all that are fitted for his mental capacity. He becomes developed through the scenes he passes, and becomes more by passing events, and those things that make impressions upon his mind.

He is the author of all things that emanate from him, and is authorized from all things of which he partakes. He is the universe of matter, what matter is to him; both being the receiver and imparter. Man could not move as an identity without matter, neither could matter move without the action of mind, and mind is either diffused or identified.

It is known by all reasoners that mind can not show itself, only through matter, and it is evident that mind and matter are co-eternal and co-existent. As long as one has been in existence, so long has been the other, and nothing can be brought to view without something of the same kind to produce it. Like begets like, and nothing can be produced without its like to produce it; consequently the race of man must always have existed, and there could have been no origin of the species.

That each individual puts on an earthly garb, is true, but there must have been a producer, and men and women produce men and women, and nothing else. Therefore, there must always have been men and women as producers, for that is the law of generation now, and always will be so.

Natural and eternal law knows no beginning or ending. We well know that the most of the minds of earth have settled down on the Darwinian theory of the origin of man and all living creatures, but we declare it false, and challenge investigation, and try all things by facts and philosophy, and that conclusions must agree with the premises upon which they are based. Our motto is to try all things upon principles, and never swerve from facts, and never be content till facts are found that produce them. H. H. SMITH.

Immortality.

How beautiful the following gem from the pen of the late Geo. D. Prentice:

"Why is it that the rain and the cloud come over us with a beauty that is not of earth, and then pass away and leave us to moan on their faded loveliness? Why is it that the stars which hold their nightly festival around the midnight throne, are placed beyond the reach of our limited faculties, forever mocking us with their unapproachable glory? And why is it that bright forms of human beauty are presented to our view, and then taken from us, leaving the thousand streams of affection to flow back in Alpine torrents upon our hearts? We are born to a higher destiny than that of earth. There is a realm where the rainbow never fades—where the stars will beset out before us like islands that slumber on be ocean and where the beautiful being that passes before us like a meteor, will stay in our presence forever."

Voices from the People.

MIDDLEFORK, IND.—A. Ford writes.—I say welcome, JOURNAL, with a joyous and happy reception; great things await thee. The JOURNAL has ripened several persons into a full and confirmed belief in the harmonial philosophy. We need a good test medium here. We had a treat last fall. One Thomas Stuart, able and eloquent, who had preached for the Missionary Baptists, came to our place visiting, and delivered several liberal lectures.

DANSVILLE, MICH.—L. Miller writes.—I am not a Spiritualist; do not believe in a God, devil, heaven or hell, and have no faith in a future existence, and but very little in anything or any body else; but admire your pluck and like your paper; so send it along.

PINE GROVE, OHIO.—S. D. writes.—By a mere accident one of your papers fell into my hands about a year ago. Since that time I have been a subscriber and careful reader and seeker after all spiritual truth within my reach. But nothing has been a more convincing proof of spirit power than the little incident I am about to relate. The reason I mention it at all is because I have read of no such phase of clairvoyant healers in your paper. Dr. Elliot, of Gallipolis, Ohio, a fine pale colored gentleman,—making no noise of his gift, but when consulted, giving name of patient, always delineates symptoms of disease correctly in a few minutes, and prescribes a remedy accordingly. I never saw him to know him until last October, at our fair, when the following item of interest took place:

Walking into the fair grounds with a basket of medicines, he commenced offering it to the crowd. After selling a few bottles, he finally asked a countryman if he would have a bottle.

"No," said he, "but if I thought it would help one of my children, I would not mind making a purchase."

"Just tell me the name," said the doctor, "and I will soon tell you."

I watched him closely, as I was a spiritual investigator, and looked to see if he took on the disease, but he continued to sell medicine until I thought he had forgotten the promise he had made. When I mentioned that, I thought he was going to tell.

"Hold on, sir;" said he, "I am looking at his case. Your boy has got what most doctors would call scrofula, but it is not."

Then he went on and described the manner in which he was affected, both externally and internally, from head to foot. The confused man, without further questions, said:

"The doctors call it scrofula."

"No," said the doctor, "it is not," (naming the disease). "My medicine would do no good. But I can prepare him some that will help him, or, if you will bring him to my office, he may need no medicine, as one of my hands is magnetized. By laying it on the patient, it often cures. With this medicine that I could give you and the hand together, I know I could cure him."

Dr. Elliott had never seen the boy.

OAK MILLS, KANSAS.—W. J. Oliphant writes. I prize the JOURNAL very highly indeed. It furnishes more food for thought than any publication known to me.

STATE CENTER, IOWA.—Wm. Myers writes. In the issue of Dec. 30th., I find a communication by J. W. Evarts. I most heartily agree with him, Brother Rohen, and others, that it is high time that students of the Harmonial Philosophy were uniting their forces to found places of learning and training for their children, where they can learn the lessons of earth-life without being compelled to spend their time and store their minds with the mistakes and ignorance of the dominant theology and philosophy of the past.

PULTNEYVILLE, N. Y.—M. Northern writes.—Inclosed please find a remitance, to apply on my subscription for the JOURNAL. I can not do without it. I think that the "Search after God" is something decidedly rich.

LAPEER, MICH.—E. Curtis writes.—I hope Brother Francis will find a God, but not the one that burned Chicago, unless he can be brought to justice for so horrid a crime.

ST. FRANCISVILLE, ILL.—J. Potts writes.—That "Search after God" is very interesting to me, and I would like to hear of the old gentleman being found.

LANSING, MICH.—Mrs. J. Waterman writes.—I am greatly pleased to see the dear JOURNAL resurrected to higher and nobler life, freighted with the beautiful truths of Spiritualism. My heart's best sympathies are with you, and all others who passed through the trying ordeal. May the good angels guard, guide, and sustain you, is the prayer of your sister.

FIVE CORNERS, N. Y.—John Corwin writes.—I have not written to you since your calamity in the great fire. Calamity? Ah, perhaps I should not use the word, for if God, as some Christians say, kindled that fire and fanned it with the breath of his nostril, it must prove a great blessing to all concerned,—"For God is good, and can do no wrong." If that fire was an accident, an incident, a mere freak of nature, then it can be only a temporary loss to the parties concerned, to be followed by a more beautiful and magnificent Chicago, and greater energy and activity of humanity, resulting in a larger development of truth, in more symmetrical form and harmonious order. I am one of the many thousands whose heart is made glad by the re-appearance of the independent and glorious JOURNAL.

BUCKEYE, CAL.—S. Dupuy writes.—Last year when I renewed, I stated that there were a good many Spiritualists in this vicinity, and if speakers would call this way, we would have a grove meeting and a good time. Speakers responded. We had a good time and turnout—say five hundred people,—which gave general satisfaction. Mrs. Williams, one of the speakers, captivated a widower, a staunch farmer, married him, and has left the rostrum. We would like to have another grove meeting this fall, but money is very scarce, owing to a general failure of crops. The speakers would have to call it bread cast upon the waters—it might return in after years. It is a dangerous place for marriageable ladies to lecture, so a word in time of warning. Our small vineyard needs cultivation. A speaker who can plough deep in good soil might reap a good harvest.

GLOUCESTER CITY, N. J.—R. Reed writes.—We are enjoying hugely the presence of that noble man and bold advocate of the gospel of truth, E. V. Wilson. He is subsoiling the goodly City of Brotherly Love as no other man has done, and a glorious harvest must be the result. His public seance on last Monday evening was a perfect success.

DECORAH, IOWA.—Anna Bailey writes.—I am a trial subscriber for three months, to the JOURNAL. I am well pleased with the out-spoken and liberal sentiment it contains. I am glad to see so many waking out of their lethargy, and letting reason and common sense have a place. I can see old theology is tottering.

STURGIS, MICH.—Nellie Rouse writes.—In looking over the JOURNAL, I find a Widows' and Orphans' Fund, giving a general invitation to such persons to make their wants known, and the paper will be forthcoming. I am the widow of J. F. Rouse, the blind lecturer and medium. I am about to locate where there are no Spiritualists, and being unable to pay for the paper, ask you, if agreable, to send me the JOURNAL, for a season at least. It will be thankfully received. I feel sensitive on this subject, as there are so many demands on your generosity. It will serve to cheer the drooping spirit. I feel an interest in the paper, and would, if in my power, do something more than beg for the reading of it. I traveled as a pioneer for thirteen years, and now am without the means to pay for spiritual reading matter.

Remarks:—You shall have the JOURNAL, dear sister. All such applications are cheerfully complied with.

AURORA, ILL.—A. Swift writes.—Our glorious philosophy is steadily advancing in this vicinity, very quietly, but surely. Some of the strongest minded men and women are investigating. Please announce me as a clairvoyant healing and test medium.

MORRIS, ILL.—Jennie E. Thayer writes.—I have read "Helen Harlow's Vow," by Lois Waisbrooker, and am very much pleased with it. I would say to those who have not read it, to get it by all means. It is very interesting, as well as instructive.

Arts and Sciences.

BY.....Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and subscriptions will be received by Dr. Y. A Carr. Address Lock Box 330, Mobile, Alabama.

(NUMBER XVII.)

Light, Heat, and Electricity—Concluding Remarks on Mediumship under this Heading.

Let it be remembered that though material rings never become magnets, nor in anywise manifests magnetic phenomenon, yet electric currents are the phenomenal manifestation of the magnetism of motion, and have the power when directed in sufficient force, to that end, to decompose and hold all compounds in suspension.

Iron rods in vertical positions are frequently magnetized by terrestrial influences and sometimes by even the stroke of a hammer, in fact, many of the tools in the lock smith's shop, thus become magnets. If the reader will take the pains to study the nature and character of magnets and magnetism, as well as the laws governing them, it will be found there are many striking resemblances between them and some phases of mediumship, while there is also much of a resemblance of the inter-electro chemical suspension in the grosser measures of matter and finer measures of spirit.

It is certainly as feasible that we should, through such suspensory influences as we know to exist in a psychological way between individuals, pass the thoughts, impulses, and sensations of one through the other, as that we should under the supervision of an electric current, pass all through an alkali. If we use large plate surface in a battery action, we can pass currents through wires of various sizes, heating them to redness, to white heat and even fusibility or combustion, if we desire; and this same current in passing through any compound sufficiently large to conduct the electric volume of the current, may not be heated, yet decomposed and held in suspension free from all the chemical forces. And so in mediumship; we who have seen the manifestations and analyzed the mediumship, through which they come in extenso, have seen the spirit lights in all their unmistakable beauty and identity. The observations we desire to make in point, is that the dark atmosphere forms the solution through which the currents pass from the negative human to positive spirit plate, and there is something of an acid or decomposing tendency in mediumship, by which these inter-electro magnetic currents are originated and sustained. In the ordinary battery-action the zinc plate which undergoes rapid decomposition, while the copper remains unaffected, sends off the electricity given off in its decomposition to the copper plate, passes out thence through the plate and round the wire back to the zinc plate, and thence down in the solution but to repeat its continuous circuit again. Let not the reader mistake that, because the zinc is decomposed, that it is negative on the reverse possessing as it does an excess of electric measures over the copper plate it gives it off in the process of oxydization to meet the demands of its surroundings, that are less bountifully supplied; and so of the spirit, which is the oxydizable plate that sends its electro-magnetic currents of thought through the mediums in their trance state, and very often in an irregular, unreliable semi-trance state. Darkness, we mean utter darkness, that is absolutely passive or negative, may be considered as a solution containing the elaments of spiritual condition, which are transferred through the current going on between the medium and spirit, from the solution to the spirit center or essence, thus giving form to their bodies, and organs of sense, or if you please, materializing the spirit, precisely as we would through a galvanic current, collect particles of copper from a solution of sulphate of copper, and deposit it in a matrix, thus electrotyping or adding matter by this means to any given form, or as in the galvanizing process, collecting and depositing particles of gold, silver, copper, or any other metal on the surface of any conducting media.

It occurrs to the writer, after many years' critical observation and analysis of the facts in the premises, that the one is as natural and simple as the other, depending as they both do upon the same law precisely.

As to the ordinary trance condition it is but the spiritual form of electro-magnetic induction, very simple and easy of comprehension to one who will apply a correct knowledge of electro-magnets to the premises.

As to the ring test, there is no difficulty in suspending the cohesive attractions that holds particles together, nor is there any difficulty in suspending the cohesive attraction or affinity of anything the managers of these forces want to dissolve. Yet the writer is at a loss for any parity as yet, to account for the reason why, when once dissolved, they should re-form again, precisely as they were.

This peculiar fact connected with mediumship and manifestations, and some of the to us unaccountable points in the gyroscope and laws of chrystalization (presenting no parity as yet observed, by which we have had any impressions, or deductions, upon which to base any profitable suggestions), are left for the present, for a clearer and more pioneering mood of thought, to penetrate and consider. (The writer would remark parenthetically, he has understood some one of the many mediums in the field, has at some past period, lectured on the gyroscope; should this paragraph meet the eye of any one, who can forward the lecture, it will be most thankfully acknowledged and reviewed). Though not deficient in the popular suppositions on these points, yet our information avails us nothing, since this series of articles may in the main, be considered a new departure from the older, and more abstract incrustations of scientific assume.

We have no pride of opinion nor self-committal, no paying nor self-gratifying ambition, nor self-inflated reputation to maintain, nor indeed do we ask a partial hearing for any suggestion that does not commend itself to the good common-sense reasoning of honest liberality.

So far as the semblance, indeed, we may say identity of the laws of the ponderable ruling through the infinite range of imponderable condition or imponderable ruling through ponderable finite condition, there can be no reasonable question of direct relation. Hence it becomes necessary to observe in anticipation there is unfortunately a sort of second nature self-inflation now standing in the way of common sense. Now and then we have a *Roger Bacon*, a *Davy* and a *Hare* to relieve the *Big Bull Dog* "*I*" in chemistry on watch at the golden gates of Orthodoxy, who in aspiration are but almost insensate worms, vibrating in their "undulating" "wave" theory among the worms of fortunate position in nature's Augean stable of chemical estate. We of course mean no personal offense further than the necessary expression of professional opinion may give. We feel prepared to meet them on any point they may desire, and if our positions prove indefensible, publicly pocket the mortification of defeat. Yet the day is long past when their professional "put on" may attempt to frown us down, they had as well henceforth expect to frown down so many knots off of logs as to now try to frown us down. We are not as vulnerable now as in times of yore. The better class of investigators though silent are deep and fixed in their purpose, and as a general thing it is their natural admiration blow-hards, such as Tyndall, Huxley, Thompson, and others, who, like big ill-jointed wagons, make the more noise the less load they carry.

So they can make a few illy-analyzed experiments, and senseless displays of arranged points, to sustain their still more than senseless theories, by which to build for themselves great names among the ignorant mutual admiration masses—masses who fall in with their speculative theories, as natural as the following proportions of a jackass, fall in behind the leadership of his nose.

We suppose it is all right, or will be in time. Though we may feel a professional contempt for all the irresolute time-serving cowards high in the scientific ranks, as too base and little by nature to honor the display robes of their profession. It must be confessed with regret, the main fault lies with the people. Should a young doctor be called in to treat a child, in some great family, his honest compunctions of prudence that would leave nature in the main alone to overcome the disease, are counteracted by the over-anxiety of ignorant parentage, which he well knows would send him adrift with a loss of reputation, were he not to produce some effect with medicine, and thus impels him to immediate action, which to say the least, is but a compulsory lick in the dark, which oftener strikes and kills the patient than the disease. Modern popularity has not enough truth in it to sustain professional or official honesty. When we consider humanity's remarkable facilities for acquiring information on all subjects, and more particularly on the true nature and character of natural science, with the overtures of the all gone-before, who are ever ready to teach us; and yet when we pause to contemplate the general ignorance of those facts, and the ultimate truths that would tend to raise and ennoble humanity's modern aspirations, we can but feel a sense of shame for our species.

Preachers, whose bread depends more directly upon their profession, are not the only, nor indeed the worst stumbling-blocks in the pathway of progress. The self-wise, self-sufficient *elite* of near all professions, whose souls do not come forth further than goose pimples from the skin of the money-mongering form of the individual avarice and venality compounding the great body politic,—these are the main source of obstruction to be resolutely met and overcome. The money maker with more bum than brains, is the public or popular corner exponent of the infeasible mysteries of the mare's nest, and finds no trouble in attracting a coterie of mutual admiration fools as stupid and self-sufficient as himself, who thus imbibe and disburse, in turn as the nature of time and occasion offers. Notwithstanding all these obstructions, the gray streaks of morning have already appeared, that are soon to usher in spiritual day. We well remember when steam as a practical motive force was superciliously ignored—when telegraphing was hooted at as the wildest of fancies on the wing—and when the idea of making a portrait painter of the sun was poh-poohed out of countenance. Yet all this ignoring, poh-poohing, and hooting made no difference; the laws, the truth, and their *rationale* were the same, and these achievements live to-day, while all opposition has long since been buried out of sight, in silent shame and disgrace; and the day will soon be at hand, when we shall so understand, demonstrate, and practically use, the intelligence of other spheres, as to dispel, root out, and bury in equal shame and disgrace, all opposition. The new spheres of dawning truth are now ready to illumine a higher, more self-ennobled and receptive realm of mankind.

The tree is truly known by its fruits, none compare in richness, beauty, and perfection, with ours. We have but to learn and practice meekness and humility with perseverence and the greatest of prizes is ours—all to the contrary notwithstanding.

THE FUTURE LIFE:

As Described and Portrayed by Spirits.

Through Mrs. Elizabeth Sweet,

WITH AN INTRODUCTION BY

JUDGE J. W. EDMONDS.

—:o:—

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Chapter LVIII.—Home of unhappy Spirits.
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In continuing this dialogue, we aim to teach an important lesson in reference to the force inherent in matter, which is all-pervading, and which seems to be subservient to individualized intelligences.

Philosopher—I am bewildered at the statements which are made to me. My head feels dizzy with amazement. The elements around me are teaching me practical lessons. Do I know their statements are not true? No! My eyes cannot follow the mist that rises gracefully from a pool of water, forms a cloud, then rain-drops, and then a spherical body of ice. The feat is accomplished. No human being *compels* the water to pass through these various changes—it does so freely.

Hailstone—You are right in this—no intelligence connected with my formation. In the pool of water from which I arose, was nothing but Hydrogen and Oxygen. As such, it affords a home for thousands of fish. It is obedient only to the passive force within it. Cast a piece of potassium in it, and it decomposes the water to a certain extent in an instant. Let the sun's rays act upon it, and it disappears. Apply heat to it, and it is at once converted into steam. There is a passive force in all the elements of the material world, and it is obedient to the mind of individualized intelligences. When certain conditions of the material world are educed, the germ of human beings come in rapport with it, and the result is a physical organization far more complex than I am.

Crystal—Philosopher, I desire to speak a word. Do you not remember that when water, salt, and bicarbonate of soda are united in certain proportions, and a wire placed therein, that those chemicals go to work and form me? I am not round like the Hailstone, but have several sharp corners. All the Crystals around that wire bear as much resemblance to each other, as two human beings do. Is not this strange? Within those chemicals, the water and wire, there is a passive force that invariably produce a specified result.

Philosopher—Your statements seem peculiar. All the formations around that wire resemble each other, and it seems as if a Divine Being had made them all.

Hailstone—You are puzzled, Mr. Philosopher. I am not as fearfully and wonderfully made as you boasted humans are, but to a certain extent I exhibit evidence of a design.

Tobacco Plant—Philosopher, you are searching after wisdom. I am regarded as a great luxury by some; by others, I am considered a very filthy weed. In my make-up I am very peculiar.

Crystal—No more so than I am. Examine these Crystals around this wire. All are beautiful—all are alike—all exhibit evidences of design. No intelligence but human beings were engaged in my formation. Who made you?

Tobacco Plant—Examine me, I have five stamens, my corol has five parts and calyx five points,—and all tobacco plants strictly resemble me. Some one must have *ordered* this; some Divine Being,—a Master Architect,—none but a God could have originated me.

Crystal—Examine the Crystals around this wire. They are peculiarly made. They resemble each other. They were never ordered. When the proper conditions were arranged, the elements, in obedience to the passive force within, form all of them. They exhibit evidence of a design just as much as you do, with your certain number of stamens, etc. The material world under certain conditions will produce a hailstone, rain-drops, mist, hydrogen, oxygen, heat, and cold, from water alone. When arranged differently they form crystals like me; when differently still, they will form a plant like you.

Hailstone—The Tobacco Plant is governed by the same natural laws that I am. No supernatural agency engaged in my construction. The little child should be able to explain the process of my formation.

Water—Philosopher, don't be alarmed, you will not be hurt. You will please place a quantity of salt in this basin where I am reposing. Examine it closely.

Philosopher—Why, it has disappeared! Where has it gone?

Water—It has dissolved. You cannot see it by the aid of the natural eyes.

Microscope—Ah, take me, Mr. Philosopher, and the mysteries in that basin of water shall disappear. I am simply Matter, but I teach an important lesson to humanity. Without me, the world would retrograde. I reveal the animals in vinegar, in the air you breathe, in the food you eat, and water you drink.

Philosopher—Why, what a strange spectacle is revealed through your instrumentality.

Water—Place some more salt in this basin. When sufficiently concentrated, I can no longer retain the salt,—it then performs a mysterious work—mimic architecture. Examine me now with the microscope.

Philosopher—Why, solidification is going on, and a beautiful, Crystalline Mass of definite construction is the result. I see pyramids beautifully constructed through the instrumentality of the salt—they resemble each other in every particular, and are as complex in their structure as the Tobacco Plant.

Crystalline Mass—Philosopher, this is peculiar. No intelligence within my organic structure. These pyramids were formed in obedience to a passive force within me. They resemble each other—are as nearly alike as human beings. They are not as complex as the human organism, still they are worthy of careful study and reflection. This tendency of matter to organize itself, to produce certain results, or shapes, exists everywhere—it is all-pervading. There is as much life in those pyramids of salt, as in yonder tree, or that Tobacco Plant which talked so boastingly. The world will be wiser when it examines the character of the passive force that is all-pervading.

Philosopher—Your conclusions are exceedingly strange. Is not that passive force, God?

Electricity—No! not in the sense in which humanity uses the term. Man controls me. Please tell me, scientist, where the control of man ends, and where God begins! How many details of creation are subservient to man? If there is a dividing line between the ministration of God and man, *then progression on the part of man must cease.* The poor, ignorant, self-conceited Orthodox admits that man can control me, one detail in creation, yet foolishly declares that none but a God diffused me throughout the universe. If man is not a part of God, there must be a dividing line between the two. It cannot be otherwise. If such be the case, God controls a certain number of details in creation and man the rest. Please enumerate the details that man can control, and those that God controls.

Philosopher—Your questions are puzzling me.

Electricity—I am obedient to you. I am your messenger. I traverse the tiny wire, or the iron rope. You think that when I flash from cloud to cloud in the heavens, that God is controlling me. There, I am just as obedient to mind, as here. My mission there is general, and in subserving the general good, I often cause death, or destroy some magnificent building. As your messenger, I carry out a special mission You first generate me through the instrumentality of water, chemicals, and zinc and copper cups. When these conditions are complied with, I am produced, *born*, and when certain other conditions are obeyed, a Tobacco Plant, with its five stamens, its corol five parts, and its calyx five points, is produced.

Philosopher—Your statements are strange, indeed.

Electricity—I am one detail in creation; I am subservient to individualized intelligences. If I am the first letter, is it possible for them to learn the remainder? The material world is only an alphabet. You render it subject to you whenever you master one of its letters. You must learn them first. Some will tell you God only understands the alphabet of creation. If man can only learn a stipulated number, there must be a limit to progression, and beyond a certain point he cannot go. There is a passive force in matter. It will commit murder with the same pleasure that it does an errend of mercy. Would an intelligent God allow it to do so, if connected with it?

TO BE CONTINUED.

☞ "The RELIGIO-PHILOSOPHICAL JOURNAL "has intimated so strongly that J. M. Peebles "was the author of '*The Moral Aspect of* "*Spiritualism and Shakerism*,' in the July "number, 1871, that we here give it authori-"tative denial."

The above is a *lonely* item, found at the bottom of a column on the 7th page of "*The* "*Shaker*." That star is very suspicious. We ask Mr. G. A. Lomas, the editor of that paper, if he is the author of the *star* item? If so, why append a star, and why not boldly place it in your editorial columns? If you are the author, are you willing to have the correspondence that passed between you and ourself upon the subject referred to, published in the columns of the JOURNAL?

Allegories of Life.

We once more call attention to this beautiful work, by Mrs. J. S. Adams, author of "Branch o "of Palm," etc., in order to correct the error made in the author's name in two previous notices of this work. We assure the author, that we fully appreciate her writings, and have good reason to believe, that the proof-reader will get her name right this time.

$25,000 pledged to send this paper one year to *new subscribers* on receipt of $1.50 each. *Improve the offer now.*

Compensation.

In discussing the subject of *Calamities, their author*, and the question of *compensation*, we have seen that all calamities are the result of preceding causes; that ignorance is the bane of life. Hence all calamities are the result of *natural laws* to avoid which intelligence *only* is required. The natural corollary to be drawn from the premises is that instead of calamities being a real, permanent evil, they are a means of provoking a spirit of inquiry—agitation of thought—which induces the inauguration of conditions which shall direct the elements (which when uncontrolled produce calamities) into the most serviceable and harmless agents for man's comfort and happiness.

The feeble intellect blesses an imaginary God when happy results ensue, and with trembling surveillance implores his mercy when a legitimate result ensues which produces discord, disease and death.

The conditions existing necessarily produce their own positive unavoidable result. Neither a loving God is to be praised nor a cunning Devil to be feared—no matter what the results may be from such conditions. Results follow from absolute necessity, as much so, and as certainly as the chemist gets a certain result from proper compounds in his laboratory.

The ignorant man would not believe that the chemist could at will produce a solid from a combination of fluids alone. An ignorant man, who had no knowledge of ice, always having lived in the tropical regions, would not believe that a river could be solidified by a simple change in the temperature of the weather, sufficiently strong for an army to cross it dry-shod. Hence it will be seen that all that is required to produce certain desired results is proper conditions.

How are necessary conditions to be known? That is the question. It is easily answered. That perseverance which is necessary to learn the multiplication table, when exerted to the accomplishment of any other object, insures success. It is simply a matter of time.

The most highly polished people on the face of the globe, the most enlightened nations on the earth, deem one's education complete when a very few conventional rules of society, a few things in the arts and sciences, are partially understood, and when the "plan of salvation" according to popular creeds is so familiar to the mind that one's *faith* can be stated in accordance therewith.

Indeed the world is ruled by force—that force, the ignorant herd submit to, believing it to be in accordance with *divine right*. That idea is instilled into their minds by a wily priesthood who live from the bread extorted from their hungry mouths.

Knowledge is the remedy for all this suffering. A few countries, the United States of America, especially, have so far advanced in the appreciation of a remedy for all social evils as to inaugurate measures *tending* to the result desired.

America in her declaration of independence was fired with that spirit of inspiration which laid a foundation for the ushering in of a period not far remote, when individual rights, even of the most humble, shall be held sacred,—when absolute freedom *to do right* shall everywhere prevail,—when ignorance shall be banished by the overpowering force of the light of true wisdom.

To the accomplishment of so desirable an object the mass of mind is rapidly tending. Wonderful progress is daily being made to that end. Far-seeing men begin to appreciate the truth of the premises in this series of articles, hence the effort to educate every child in the rudiments of an English education. That is but an *earnest* of what is to follow.

The criminal calendar of the world, our own country not excepted, teaches us that, if all conditions are but effects of a preceding cause, those causes which tend to crime *are dominant throughout the world.* Intelligence will discover the cause and remove it.

The suffering the world has endured from crime certainly should induce an inquiry into the cause.

Disease is the legitimate effect of conditions existing. The world has suffered from disease to an extent appalling to the stoutest hearts when viewed from an observing standpoint. Intelligence will change conditions and health will ensue. To a limited extent all know that to be true. New countries where decaying vegetation and stagnant pools abound, are subject to alarming diseases, common to such conditions, which entirely disappear as such countries are drained and the decaying vegetation is consumed by domesticated animals. Here the cause and effect are obvious. This illustrates a principle which exists everywhere. That fact is obvious to the general understanding, and it will be seen that the same rule obtains in regard to every disease flesh is heir to. Hence it follows that disease can, and eventually will, be banished from the earth by intelligence.

Accidents in their countless and multifarious forms, are all the result of conditions existing at the time. We have referred to the power of *intelligence* to *harness* every element, and make them subservient to man. Intelligence will so hold, guide and control all elements as to make them the most useful and most perfectly domesticated servants of all objects in existence; so much so that there will be no more subjects of charity, but if there are such they, too, can ride without fear of accidents; and no more starving millions—famine and disease will disappear from the earth.

Intelligence will eventually develop the law of harmony so perfectly that no discordant collisions will ensue; pain and suffering will disappear; calamities will cease.

The law of cause and effect—the law of chemical affinity and repulsion—will be so well understood, and the law of mechanics will be so perfectly mastered, that the *thought* and *simple touch* will put in operation all that shall be required to accomplish a desired object, be the same delving deep down in the bowels of the earth, to bring up the hidden treasures, a journey to a foreign country, or the preparing of a well-spread table, laden with the most delicious viands, or manufacturing from the elements the finest apparel for clothing the millions who shall people the earth. "The human soul contains the germs of infinite possibilities."

A glorious future awaits humanity. We now who are capable of appreciating in some degree the beauties of the *Harmonial Philosophy* —the *Philosophy of Life*—have an earnest of that which future generations will enjoy in its full fruition.

It is for us to profit by all past experience by the suffering the world has endured, and draw from that a lesson that shall lay broad and deep the foundation for the conditions that will produce the *good time coming*, for which all good men and women so devoutly pray.

We have seen that wisdom underlies all conditions that when properly combined, as a matter of necessity, produce results desired—happiness.

Governments are instituted by the common consent of a majority governed for the good of all. Governments legitimately belong to the governed, and are maintained by them. Crime is the result of ignorance and misdirection. Hence it is that duty of a government to place before every child without a single exception, the means of a thorough education in all that is known of the laws of life and industry.

A child should no more be allowed to grow up in ignorance than a mad man should go unrestrained of liberty, or a ferocious wild beast should be allowed to prey upon innocent children.

All members of a government by common consent belong to it—are of it and *constitute it.* Hence every accession to it, be it by new births or immigration, should be subjected to a system of education, which should fully imbue their minds with a knowledge that should qualify each and every one for the greatest usefulness they are naturally capable of. While the *fullest and most unrestrained* individual right to draw his or her own conclusion in regard to religion and politics, should be guaranteed to each and every soul, yet the highest knowledge attained in the arts, sciences, natural philosophy, and business concerns of life, should be impressed upon every soul *free* and without expense to the individual, to the fullest extent of his or her capacity to receive.

All children should belong to the government, and yet the maternal and paternal ties should in no wise be trespassed upon so long as they conform to the general rule of education and culture of the minds of their offspring.

When this era is fully ushered in, the dawn of which is now upon us, the era in which intercommunion between this and the spirit-world shall be fully realized, human souls will be held in higher estimation than they now are. Then the mother's love will flow forth for her offspring; no matter what may have been the circumstances under which they were precipitated upon the material plane of life, they will be held as most precious, not only by truly *unrestrained loving mothers*, but by all other truly intelligent members of society,—and be it remembered that none but intelligent, scientific, philosophical men and women will then exist. Why not put in action the means for such a result? It will be found far less expensive to the government than the present system of restraining criminals. Where true knowledge abounds crime ceases.

The very first step to be taken is a recognition of the fact that all children belong to the government or body politic; all ignorant peopel, all who have not sufficient capacity to be self-sustaining, all who are bereft of their reason, all criminals, should be subject to a term of pupilage, be the same longer or shorter, as necessity shall require to make them capable of unrestrained freedom. This term of pupilage should be imposed only for the wisest and best of motives, even as the child is subject to guardianship during its minority, for its good.

Wisdom will dictate the plan by which such a system is to be inaugurated. Newborn children will first be subject to such laws, —laws that will require parents to avail themselves of the benefits of *common schools* and the rules of industry, under penalty of their being placed in charge of *public guardians*, who will enforce the requirement neglected by the parents.

That step once taken, no *little waifs* will be found starving and naked in cities, towns, and country. No schools of vice will be peopled by such forlorn little creatures as now like parasites fill the rookeries of populous cities. Infanticide and fœticide will no longer be resorted to to cover disgrace from the eyes of a false state of society. All new-born babes will be hailed as a blessing to the world. They will be looked upon as possessing "the germs of infinite possibilities,"—however conceived or born. Then it will be known that they are not to be misdirected into poverty, disease, disgrace, and crime. Aye, they will be looked upon as the loveable and loving offspring of the *All Father*, as angels in embryo, destined for a life eternal in the realms supernal—as fit companions of loving angels who with guardian care watch and guide us in our meandering paths of eternal progression.

What good does Spiritualism do? is the pedantic inquiry which so often salutes our ears. We will try and answer the question before we get through with this series of articles.

One Dollar and Fifty Cents.

ONLY ONE DOLLAR AND FIFTY CENTS a year for this paper to new subscribers, on trial. *Now is the time to subscribe.* Address S. S. Jones, 150 Fourth Avenue, Chicago.

James Fisk, Jr.

The death of James Fisk, Jr., afforded a prolific theme for ministers of the gospel. In New York City, in Washington, in Cincinnati, and in Chicago, he received special notice from the pulpit. His dead body was spit upon; his acts condemned in scathing language, and by many he was consigned to the lowest depths of hell. He may have stolen the Erie railroad; supported in luxuriant style an opera house, where purity of character was unknown; he may have gambled, lied, and resorted to iniquitious transactions to carry out his ambitious schemes; he may have lavished his affections on Mrs. Mansfield, and succeeded in corrupting the Judiciary and the minds of the community; he may have tried to swindle the English capitalists, and control the reins of the city government of New York; notwithstanding all this, *he was a man.* Curse him, deride him, spit upon him, cover his dead body with your epithets, and let the slime of your foul tongue be scattered everywhere against him! There was one before him, in ancient times, called a thief, and he was nailed to the cross,—crucified, Christ said to him, "This day thou shalt be with me in paradise."

The ministers of the gospel, imbued with hate, with their souls tinctured with the spirit of revenge, consign this second thief to Hell. Fisk was, no doubt, a bad man. Clerical bigotry, intolerance, and meanness everywhere exist, and would exult to know that he is burning with fire and brimstone. Though a bad man, though a thief, though he stole one railroad, or ten railroads, his acts become virtues placed beside those of the Rev. W. Watson, an English clergyman, who murdered his own wife. Why did n't the churches *howl* over this act? Why did n't they *moralize* over his character, which was almost infinitely blacker than Fisk's? Watson's wife lies in the cold grave. A clerical monster dealt the fatal blow. Fisk's hands are not stained with human blood. He met thieves in contest, and "When Greek meets Greek, then comes "the tug of war." Ministers called him a "scorpion," a "bloated pig," and said his soul was damned throughout all eternity. Fisk loved money, but he did not murder; he did not speculate off of the poor. He was the poor man's friend. But do n't ministers, too, hug the filthy lucre to their bosoms? Rev. Thompson, inflated with vanity, and animated by egotism, deserted his charge here, the sinking ship, and accepted a call to New York, where he receives $5,000 additional salary per year. Why do n't Christendom *howl* against him? Why? Here is another case of clerical meanness which we clip from the *Cincinnati Commercial:*

CADIZ, O., January 26.—The Rev. H. K. Foster, charged with the seduction of a servant girl, arrived in our village yesterday, accompanied by the young lady, and quietly proceeded to the residence of the Methodist minister, where, after the usual formula, they were united in the holy bonds of matrimony. The happy couple left for Pittsburg on the return train.

Now read the following thrilling account, as given by Elinor Kirk. She tells a beautiful little incident of the late Col. Fisk, in the Lawrence *American* of last week, which she vouches for as truthful in every particular:

In passing out of his Opera House one day last winter, Col. Fisk was accosted by a beautiful young girl apparently about seventeen. She was plainly but tastefully dressed, and appeared very earnest in her desire to be allowed a few moments conversation. Her story was quietly told:

"I have failed in everything I have undertaken, in earning my own living. My father is paralytic, and is utterly helpless. I must take care of him. To do this I must have money. I am beautiful,—that I know as well as you do."

"Well," volunteered the Colonel, "and you wish to speculate on these personal charms?"

"I want money, Mr. Fisk, for my father," replied she.

"Tell me," continued this strange man, "and tell me the truth,—are you a good girl?"

"Yes, sir," sobbed the child.

"And would you rather continue one?" he asked again.

"Oh, Mr. Fisk! of course I had!" she replied, bursting into tears.

"Well, then," said he, kindly, and with strong feeling, "for God's sake keep so. Jim Fisk is a pretty rough boy, but *he never hurt a hair of a woman's head* yet, and he never will; and more than that, little girl, it shall never be said of him, when he has passed in his checks and stands before the judgment seat, that he ever so much as winked at the ruin of any girl. I will help your father if you will promise me that you will never try this dodge again with anybody: and I want you to be as solemn about it as if you stood in the presence of your God."

The promise was given, the father was taken care of until his death, and the girl was educated for a music teacher, and is now successfully employed.

A small thing, do you say? In your eyes, perhaps; but not in our Savior's.

IN ONE WEEK MORE, we will have our mail list all in type, and credits properly given.

Our subscribers will be patient till that time. *Then*, if any one shall find *their time incorrectly* stated, they will please notify us of the fact, and errors thus found will be corrected with pleasure.

If any new or old subscriber fails to get the paper, they should notify us *at once*, on seeing this notice—the fault, *if at this office, shall be promptly corrected.*

We are now so far reconstructed, and our business organization so perfected, that our subscribers can depend upon all business orders being attended to with promptness and accuracy.

None but those who have been through the great CHICAGO FIRE, can appreciate the disadvantage under which we have labored since the *memorable 9th of October.*

Many thanks to those who are moving so efficiently to circulate the JOURNAL, under the $1.50 a year proposition.

Items of Interest.

—"Safena; or, the Mental Constitution." Read it!

—Miss Susie Johnson is lecturing in this city to large and enthusiastic audiences.

—Dr. R. Roberts, is meeting with good success in treating the sick in Arkansas.

—"The Bible in the Balance" is again on our shelves, and all standing orders filled.

—D. C. Mills will answer calls to lecture in the South. Address, Eastman, Dodge Co., Ga.

—Thanks to Brother Snively and others for sending us interesting items from various papers.

—"Ghostographs" is the name given in California to the mysterious portraits found on window-panes.

—"The Great Fires in Chicago and the West," illustrated with map and scenes. See advertisement.

—We shall publish in our next an able article on Spirit Communion and Laws of Mind, by Dr. J. K. Bailey.

—A. B. Severance, M.D., of Milwaukee, continues to improve in his mediumistic powers. See his advertisement.

—Dr. Underhill has been lecturing on Temperance and Spiritualism at Banard's Bay. He soon expects to go to Athens, N. Y.

—Mrs. Laura Cuppy Smith will lecture in Springfield, Mass., in March. Lizzie Doten in April. Emma Hardinge in May.

—Mrs. J. M. Carpenter, formerly Julia M. Friend, medical clairvoyant, may be found at 1567 Washington street, Boston, Mass.

—A clergyman named Fiddle refused to accept the title of D.D., because, as he said, he did n't want to be called the Rev. Fiddle, D.D.

—Five houses that were not burned in this city belonged to an infidel. Seventy churches were burned. Which buildings did God like the best.

—Thank you, Brother Wm. A. Fox, for furnishing the account of the haunted house in Sioux City, Iowa. Will publish in our next. Keep us posted.

—We shall publish an able article in our next from the pen of Hudson Tuttle, entitled, The American Association of Spiritualists—the New Disgrace.

—Miss R. Augusta Whiting (sister of A. B. Whiting), we are pleased to learn, has consented to enter the lecturing field. Address her at Albion, Mich.

—"The Debatable Land between This World and the Next" and "Footfalls on the Boundary of Another World" are both meeting with large sales.

—Trees are religious once a year; then they profess *Buddhism*. Will not some of our Orthodox friends send missionaries among them, and prevent such idolatry.

—Brother Jas. C. Marshall, of LaCygne, Kansas, claims that where he resides holding seances as a medium does not disqualify a man for being a Methodist class leader.

—A Quarterly Convention of the Merrimac and Sullivan Co. Association of Progressive Spiritualists was held at the Town Hall in Bradford, N. H., Friday, Saturday, and Sunday, Feb. 2d, 3d, and 4th.

—Mrs. Tappan, on account of severe indisposition, has been compelled to give up lecturing for this winter, and by the advice of her medical attendant she will, as soon as able to travel, take steamer for Florida.

—Rev. John Selby Watson, a clergyman of the Church of England, has been convicted of the murder of his wife. He undoubtedly was actuated to do the deed by the cloven-footed Orthodox Devil. We pity him.

—A Hindoo lady, whose name is briefly summed up in the words Sowphagiavathy See Rumgamba Caru, has been lecturing in Madras, India, on "Omnipotence, Omnipresence, Omniscience, and Female Education."

—A writer who avows himself a Presbyterian, characterizes the Baptists as hydraulic Presbyterians. He says the two denominations are so alike in doctrine, as to be identical, up to the banks of Jordan. They draw a line at the water's age.

—The convicts of the Massachusetts penitentiary sent $600 to the general relief fund for Chicago sufferers, a remarkable instance of charity. They, no doubt, considered that in so doing they made a deposit in the Bank of heaven, for holy writ says that he who giveth to the poor lendeth to the Lord.

—It is now ascertained that fifty-six insurance companies have been used up by the Chicago fire. No doubt many of these were swindling concerns, even before the great conflagration here, but were unable to conceal their operations longer. They claimed that they did n't insure against the visitation of an angry God.

—A case was being tried before a Presbytery not long ago, when the counsel for the defendent urged the plea of "moral insanity." A venerable Presbyter said: "Mr. Moderator, this disease of moral insanity seems to me to be identical with what the older theologians, in their unscientific way, call *total depravity*."

—Rev. A. Dugan, a Methodist preacher of Reeder's Hill, Harrison Co., Iowa, absconded the other day, in a beastly state of drunkenness, having succeeded in breaking up several families during his stay in that place.—*Investigator.*

This minister had "converted" several. We wonder if he converted them to be like himself. Watch the papers.

—A parsimonious sea captain answering the complaints of his men that bread was bad, exclaimed, "What! complain of your bread that is made from flour? What do you think of the apostles? They ate *shew bread*, made from old boots and shoes." The captain was as sensible in his interpretation as Dr. Adam Clarke; besides equally as sincere.

—The Greek Church has rules for architecture as well as ritual. Its church edifices must always be built in the form of a cross or a ship, and extend from east to west, with the altar situated in the eastern extremity. The God of this church will not venture into the magnificent "meeting houses" of this city. The altars are not in the right place.

—Rev. Hiram Gates, a graduate of the Hartford, Conn., theological seminary, has accepted the position of missionary at large of the Northern Pacific Railroad. The appointment is not made by the directors of the company however. We presume he intends to convert the Comanche Indians to Christianity. They make splendid Christians.

—S. H. Chamberlain, writing from Brookfield, Mo., says: The dry bones of old theology have been severely shaken in our town during the last week. Mr. Dinkelspiel, of Louisville, Ky. (a trance speaker), delivered us two lectures which have aroused a spirit of inquiry that will cause the orthodox much trouble to put down. The Universalist church in which the lectures were delivered was crowded to overflowing.

—"God made him, therefore let him pass for a man," is the way the Atlanta (Ga.) *Constitutionalist* heads an article in regard to a fellow who passed a counterfeit bill on a child in that city. Certainly he "made" him, if he made all things. The man is not to blame; but the great big God who fashioned him thusly should be punished, if any one.

—The New York *Independent* publishes a tabular report of its receipts for the last ten years, which shows that a little religion in a pays, if a good deal does n't. In 1863 its cash receipts were $109,431, and in 1871, the sum total was $339,506. On the 1st day of 1872 the receipts, up to 3 P.M., were $8,345. To get "just enough" religion in a religious paper to make it pay best requires very shrewd calculation; but the *Independent* pretty nearly hits the mark.—*Dubuque Times.*

—The scripture says, "The glory of a woman is in her hair," but it nowhere says that the glory of any woman is in any other woman's hair. But if a woman have no hair she is minus "glory," for the Bible fails to locate it anywhere else. We hope when the Bible is revised again, that the glory of woman will be located in something that will not pull out. We are in favor of having it located in her foot.

—A letter from Constantinople says the girdle of the Holy Virgin was, by order of the Patriarch, pitched from Mount Athos, as a charm to allay the ravages of the cholera. The ceremonies of the occasion attracted an immense throng of people. This religious exercise is as reasonable as the application of the blood of Christ to the sin-deformities of the world, making them "moral beauties," an ornament to the possessor.

—D. W. Hull has a discussion with Elder W. R. Jewel, at Crawfordsville, Ind., commencing March 11th; speaks at St. Joseph, Mo., the latter part of same month, and at Kansas City, Mo., during April. He will lecture anywhere in the west or south during the summer months.

—In two counties in Pennsylvania there are no churches of any kind. So says the *National Baptist*. A good home mission field, we should say.—*Ex.*

Send a missionary there, and the Devil would at once be resurrected. Let those counties alone; they are becoming Spiritual.

—To say that politics is a foul pool, in which the appearance of holy men and ministers is not seemly, is to concede that it is time that Christians arose in their might and ousted so vile a crew, that the land might be blessed with better rulers.—*Chicago Christian Advocate.*

Judging from the difficulty the Methodists have with their own foul crew, we think they can find enough to do at home. Is their new York Book Concern fully purified yet?

—"Leaves have their time to fall, and so have I;
The cause is the same—'t is of getting dry;
But there 's a diff'rence 'twixt the leaves and me,
I fall more harder and more frequentlee."—*Soaker's Soliloquy.*

"Oh, I am lost! Gone up the spout!
My morals have badly got the gout;
But for me Jesus he did die,
And I have got seven wives—how is that for high?"—*Repentant Minister's Soliloquy.*

—A western farmer, after reading Horace Greeley's lecture at Akron, Ohio, on God, sent him the following verse of poetry, desiring to know of him, as an expert in agriculture, whether the hammer alluded to therein could be applied to breaking rock in his quarry;

"Come, O thou all-victorious Lord,
Thy power to us make known;
Strike with the hammer of Thy word,
And break these hearts of stone."

—Let the blessed light of Jesus's countenance shine in. It will turn tears into rainbows.—*Independent.*

If his countenance would be a little more practical, and less ornamental, and turn chips into bread, stones into corn-dodgers, and some of the Chicago mud into slap-jacks—all for the poor, he would become useful as well as ornamental. Give us less rainbows and more of the comforts of life, O Jesus, for the poor unfortunate ones of earth, and you will be looked upon as really divine.

—How peacefully and gently God deals with those who put their trust in him.—*Pious Exchange.*

Yes: we knew some thirty thousand unfortunate men, women, and children who put their *trust* in him previous to the fire, supposing that he, being all-powerful, would not allow them to be burned out of house and home. The God that the Orthodox are worshiping will not do to be trusted. Open a cash account with him by all means.

—Dr. J. K. Bailey gave us a fraternal call last week. He was to start on Monday, 5th inst., on an itinerating lecture tour through Michigan, taking the Peninsula Railroad from South Bend, Ind., as far as Charlotte, Mich.; thence the Grand River Valley R.R. to Grand Rapids, and perhaps north to Big Rapids, Mich., and further varying route as circumstances shall indicate as wise or necessary. Give him plenty of work and living compensation, friends. Address box 394, La Porte, Ind.

—One of our contemporaries tells of a "praying band" which is in training preparatory to its work of getting up revivals. If blasphemy and sacrilege are not words without meaning, these men are in a fair way to incur their guilt.—*Investigator.*

We desire to engage this "praying band" to visit Chicago. The small-pox is now badly afflicting our people, and if this band will venture where the disease is, relying on the God they worship to protect them, and through the instrumentality of prayer prevent its spread, their efforts will be turned to practical account.

—Brother D. P. Kayner met with a severe accident on his last lecturing tour. The train ran off the track between Watseka and Gilman, injuring the Doctor very badly in various parts of the body. The train from Gilman to Chicago was also thrown off the track, by a defective rail, and the doctor was again badly jarred. We hope he may soon recover from his injuries, and be able to take the field again to do battle for the truths of the Harmonial Philosophy. He was greeted with large and enthusiastic audiences at the various places he visited.

—A few days since, Wang Hang, a leading young Chinaman, of San Francisco, was buried with all the ceremonies of the Buddhist faith. One hundred carriages were in line, twenty professional mourners present, and five wagon-loads of provisions and flowers were left at the grave. The professional mourners were intensely grief-stricken. When they had finished *mourning*, their eyes looked like peeled onions, their voice sounded like a bass drum, while the acidity of their tears had made two red ridges on each face. We presume that Wang Hang's ashes now rest in peace.

—Elder Weaver, a man who has preached the gospel for forty-five years, who is now settled over the Baptist Church in Voluntown, Connecticut, stated in an address to the Sunday school in the Congregational Church in Jewett City, that he had heard a man say that he had read the Bible through in sixty hours. Determined to ascertain whether the individual told the truth or a lie, he set about it himself, and read the whole of it aloud to his wife in fifty-nine hours and something over thirty minutes. Weston is the champion walkist, and Elder Weaver the champion readist.

—A good story is told of an Elmira, N. Y., merchant, which is mentioned for the benefit of the clergy in other sections. One of the ministers of that place was having a donation party the other evening, when Mr. ——, ambitious to appear liberal, marked a $4.00 castor up to $12 and took it in as his donation, getting much credit for his liberality. The next day the minister called at his store with the $12 castor, stating that he could not afford so expensive an article, and would be pleased to exchange it for its marked value in other needed goods; and the minister was soon wending his way homeward, loaded down with a dozen dollars worth of select groceries.

—Mrs. Emma Hardinge, speaking against the policy of Mrs. Woodhull, makes the following suggestion in the *Banner of Light*, in reference to a convention of Spiritualists: "Let there be a call issued for a *real* and *universal* convention of those who believe in Spiritualism. Let us have no close communion, no knots of persons gathered together in one city; or one clique, or one society; but let a general and free invitation be extended to *all;* the workers, if you please, as well as the theorists, the mediums, I beg to suggest, not being always left out in the cold, and none who are inimical to other some being rejected because that other some cannot hold fellowship with them."

—Liberal movements are being inaugurated all over the world. Encouraged by the success of the Old Catholic movement in Germany, and emboldened by the political state of Spain, a reformed Catholic party has been organized in Madrid, with a central Committee, consisting of a president, a secretary, and five priests. They claim: purity of doctrine, according to the New Testament, to the exclusion of all decrees of councils, papal bulls, decrees, with encyclicals,; the separation and independence of church and state; election to all ecclesiastical offices by universal suffrage; abolition of the use of the Latin tongue in all the services of the church, abolition of the forced celibacy of the clergy, the abolition of all payments for the sacraments and services of the church; the self-government of the church by periodical assemblies.

—Wm. Stackhouse writes: "Miss Helen Grover, of Bloomington, Illinois, and formerly of Boston, Mass., inspirational speaker, commenced a course of lectures, Jan. 6th, 1872, on the Spiritual Philosophy, in G. Hitchcock's Hall, at Princeville, Peoria Co., Ill., as was previously announced in the Religio-Philosophical Journal. Mr. Hitchcock is not a Spiritualist himself, but is investigating. He is an open-hearted, out-spoken, liberal-minded man, and a gentleman in every sense of the word. His hall is open and free to all speakers. He is sexton and undertaker in that town and vicinity, and his services are eagerly sought by all classes of the people. I only had the pleasure of hearing her lecture twice. Her remarks were highly interesting and appreciated by the people. Miss Grover is an able and eloquent exponent of the Spiritual Philosophy. She is also a developing medium, and the people wherever she may go will do well to secure her services. She is accompanied by Miss T. T. Crosby, of Boston, a clairvoyant and test medium. She sees spirits and describes them to their friends. She is controlled by a little Indian spirit, and keeps up a lively prattle of wit and humor, highly interesting and commendable. She keeps her audience in high glee all the time. She says she remembers all she hears, both in the mundane and spiritual spheres, and she delights to tell it to her people."

Philadelphia Department.

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

Labor and Capital.

LECTURE BY MRS. VICTORIA C. WOODHULL AT SPRING GARDEN HALL, PHILADELPHIA.

A large audience assembled at the hall, Broad and Spring Garden streets, for the purpose of hearing Mrs. Victoria C. Woodhull deliver her lecture on the great social problem of "Labor and Capital." At 8 o'clock Dr Henry T. Child introduced Mrs. Woodhull, as follows:

It is a fact established by history, sacred and profane, that the presensation of any truth, especially if it be of a radical character, startles mankind and awakens opposition, more or less bitter and unrelenting, according to the plane on which they live.

The martyrdom of the different ages is an index of the conditions of the people. It is to be hoped that the world has passed the period when physical torture shall be meted out to those who are the pioneers and mouthpiece for the presentation of truth and light to it; and may we not hope that the enlightenment of the age will ere long soften, if not banish, the harsh and cruel slanders which are now so freely heaped upon those who are the instruments for the utterance of radical truths.

Another significant fact, presented alike by history and our present experiences, is that whenever a new truth, however radical it may be, is given to the world, the very shock which it produces gives a place for some grand truth which has been rejected. Thus the world accepts all except the last grand utterance. The lesson which this brings can not be lost upon thoughtful minds.

It is my pleasant duty this evening to introduce to this audience one who, having given to the world some of the most ultra and radical, and, consequently, agitating sentiments, that it has ever received, has had a double portion of fierce denunciation and slander from many; while, on the other hand, she has the warmest, most hearty sympathy and appreciation of some of the purest minds and best thinkers of the age. I now have the pleasure of presenting to you Mrs. Victoria Woodhull, the lecturer of the evening.

Mrs. Woodhull spoke, substantially, as follows:

Three great questions, each based in human equality, the immediate future must solve, namely, political rights, social order and moral responsibility. The first unattained, the second is impossible, and the third preposterous. The first attained, the second will be organized, and the third naturally follow. Every human being is entitled to certain inalienable rights, of which no constitution or law can dispossess him; but every human being is also subject to certain duties flowing from the possession of such rights, which he should no more evade than he should be deprived of their possession.

Therefore it is that we find humanity a body of independent persons, every individual of whom sustains dependent relations to the aggregate, and is entitled to certain protection from the aggregate, against infringement by others. The interest and rights of each individual are, therefore, merged in a community of interests and rights, and the legitimate functions of government are to maintain and protect, so that by no possibility may the community of interest be made subservient to individual interest, or to special interest of any number of individuals less than the whole.

From this position, which principle and reason sustain, it follows that my first postulate is true; that social order can not exist unless political right is equally possessed by all among whom it is sought to be maintained; for if a government is organized to maintain it in which but a portion of the community participate—or worse still, in which a portion are denied participation—there is a departure from the principle of equality of right among the members of the community, which must ever prove fatal to humanity.

So long as inequalities exist among the members of a community, first made possible and afterward maintained by law, so long will there be inharmonies in the community. This is a self-evident proposition. And so long as there are inharmonies in the community, there can be no equality of moral responsibility, because the inharmony arising from unequal distribution and exercise of rights to which all are equally entitled, places those who are below equality at the mercy of those who have usurped this quantity, and who are thus above equality. In such a condition, equal responsibility is not justice, and hence our second postulate is maintained.

As there are three great questions pending for settlement, so, too, do these questions find their legitimate basis in three great principles, which should guide every action of individuals and communities, and by which all results should be tried; and these are, freedom, equality, and justice. With the first, the second should be maintained by the ruling of the third, which would be perfect government, since the purposes for which government is organized would be secured to every individual.

Having thus laid down her ground-plan, Mrs. Woodhull proceeded to show that, regarded from her stand-point, the existing state of government in this country was anything but that which she had described.

She spoke at considerable length upon the inequalities of condition found in our land, the rich and poor, saying that such a state of things was opposed to the true principles of democratic government. She assailed "corporate monopolies" as being likewise opposed to these principles, as was, too, the unequal division of land, in which she maintained, all should have a common right. She denounced also the governmental system of protection, and the means employed for collecting the revenue of the country. Having thus passed in review the land protection, and revenue systems of the country, she proceeded to the discussion of the remedies of what she considered to be the present evils under which the country labored.

On this head she said:

I tell you that the first principles of life have been utterly lost sight of, and that we are floundering about in the great ocean of material infidelity. If we would attain to better things, we must stop short in our present course, and come back to the point of departure, to wit, to the fact that we are a company of brothers and sisters, owning one Father, the supreme ruler of all, and build from that greatest of all human facts.

A party which would become successful and remain in power, must plant itself in this fact, and never lose sight of it in its legislation. It must at all times be firm in the advocacy of all growth and reform which come from the action of fundamental principles. All sectarianism, all favoritism, all specialism must be swallowed in the greater interest of the whole. Whatever would detract from the good of the whole, no matter how much individual or local benefit it promises, must be discountenanced.

Such a party, she prophesied, if not organized, conditions would develop, which would make it a necessity without organization.

In conclusion she said:

Let every person who would be counted among the consistent, plant himself upon the principle of human equality, and, while demanding for himself all human rights, conceding to all others equal human rights. If but a nucleus of such persons is formed at first, their influence will be contagious and will rapidly spread, until the time comes when this people will have become repossessed of the rights of which they have permitted themselves to be unwarrantably robbed. Then may the ultimate of a republican form of government be attained, and its happy citizens labor together in harmony for the common advancement of humanity.

Passed to Spirit Life.

Passed to the realms of the higher life, Jan. 11th, 1872, Mary A. Armstrong, daughter of J. H. and Letitia Armstrong, of Milford, Ill., at the age of 19 years and 4 months.

Sister Mary was a firm Spiritualist, and departed this life in full knowledge of Immortal life in the angel world.

It was our privilige to address the friends on the occasion, at Milford, Sunday morning, Jan. 28th, and to show them that the "sting of death" had been extracted by beautiful gospel of Spiritualism, and the "victory of the grave" was but the chemistry of nature in the order of eternal progress. D. P. Kayner.

Quarterly Meeting.

The Spiritualists and Liberalists, of Henry County and vicinity will hold their next "Quarterly" at Cambridge, on Saturday and Sunday, February 24th and 25th, 1872. Provision will be made for any living at a distance, and all, of whatever faith, are invited to attend, and counsel and enjoy with us.

Mrs. H. F. M. Brown, has been engaged to speak on the occasion, and a rich treat may be expected.

Per order: C. H. Doty, Secretary.

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Of herself she claims no knowledge of the healing art, but when her spirit guides are brought *en rapport* with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the *positive* and *negative* forces latent in the system and in nature. This prescription is sent by mail, and be it an internal remedy or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business, and trance medium.

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Written for the Religio-Philosophical Journal.

HEAT—WHAT IS IT?

BY T. J. MOORE.

In attempting a discussion of this abstruse question, I hardly know where to begin. But as I pretended some facts in regard to heat in my previous communication, "on the heat of the sun," I will present some further facts on the same subject. I then showed that the heat from that luminry, raised from the waters of the globe, 2,000,000,000 tons every minute, to the hight of three-and-a-half miles. Now, let us see how much work is done, or, in other words, how much power or force it takes to do this, and to do so, I will state that a "horse power" is any kind of power that will raise 30,000 lbs. to the hight of one foot in a minute, and that it would require 2,727,000,000 horse powers, equal to two billions seven hundred and fifty-seven millions. It would require a single horse-power more than 250 years to raise it a single foot! Yet, heat does this immense work in a minute, and if we look at the fact, that only one 2,300,000,000th part of the heat radiated from the sun reaches the earth, we shall see that the total radiating power of the sun, would at the distance of the earth from the sun, raise to the hight of three-and a-half miles every minute, 4,600,000,000,000,000,000 tons. Then how much work does the sun do in a week, month, or year? And how much has it done in the countless millions of years, in the long ago of its past existence?

Who will show us the figures? Here would seem to be the proper place to ask and discuss the great questions, is the sun growing old and wearing itself out? Are there natural causes at work that will, in the long, distant future, so far absorb its heat and light, that it shall be unable to warm and illuminate the earth to an extent sufficient to maintain vegetable animal life upon its surface? But as I intend in my next communication on the "Solar System," to have something more to say in regard to the sun, I will not pursue the subject any further now.

Before attempting to answer the question whether heat is matter or not, whether it is entity or non-entity, I will show some such additional work that heat does and has done.

N.B. Heat will be considered both as a cause and an effect.

It is the cause of all changes of temperature on the earth.

It causes all wind, from the gentle zephyrs of evening to the sweeping tornado that uproots trees and prostrates forests, towns and cities, and lashes the ocean into waves, mountain high, causing all the horrible disasters at sea.

It causes all our little, as well as great fires.

It destroyed Chicago as well as several other regions of country, lately.

It propels all our machinery, whether it be moved by steam, water, or muscular power. This may seem rather doubtful to some, yet it is true.

N.B. In this discussion, heat is considered both as a remote and a proximate cause.

It causes the gulf stream, and all other running streams

It causes all of our storms of rain, hail, or snow, thunder and lightning.

It has deposited all the different varieties of coal found in or on the earth, and the heat that was used up as work in producing the coal, now sleeps with it, and will slumber there until other heat, as a cause, shall burn up or consume this coal, then the original heat that was consumed in depositing or forming it, will be given back to the sources from which it originated—no force left, no matter annihilated.

It has thrown up all the gigantic mountain ridges on the earth, and, I presume, on the moon and other planets.

It has covered many of these mountains with eternal snow, and is depositing snow there every year.

It has formed two or three hundred volcanoes among these mountains.

It has thrown out, and is now throwing out, immense rivers of melted lava from the craters of these volcanoes. In short, heat does a great many things, "too numerous to be mentioned in the hand-bills." Now for the question. Is heat matter? Our scientists, our literary men, our philosophers, say "No."

I now assert, if heat is not matter, substance, then it is nothing. But my philosopher says, "heat is a condition or state of matter." Very well, I have gained my point, for nothing cannot have any state or condition.

It was universally believed, until some forty years ago, that there was such a substance as heat, which was latent in all matter, and that, when this became disturbed in certain ways, as it often is, it became a sensation or sensible heat, and the scientific world was getting on swimmingly, as we sometimes say, with this theory, until a New England Yankee—afterwards dubbed "Count Rumford," by British aristocracy—did demonstrate, satisfactorily to the world, by an experiment, that heat was not matter, or substance. Here is his experiment:—He was boring a cannon. "It was fixed in a laithe, a cavity was made at one of the ends, and a blunt borer adjusted so as to develop intense friction at the bottom of the cavity; afterwards it was surrounded with water. The borer, or drill, being put in action, hollowed out the piece, and the heat developed by this mechanical operation, reduced into vapor nearly nine quarts of water in two-and-a-half hours." He then weighed both the cannon and the chips or shavings, and he found that they weighed just the same as the cannon weighed before the boring was begun, and from that day to this (so far as I know) the scientific world has believed that heat was not substance, and that this experiment proved it. Afterwards, this Yankee went to Europe, and became a resident there, and then and there they Count-ed him for his great discovery.

Now, I undertake to say, and do say, that this experiment proved no such thing. At the time this experiment was made, there was nothing known of the great fact or doctrine (since discovered) of forced correlation, or the correlation of physical and vital forces. The heat obtained from the friction of the borer did not come from the cannon at all, but it was just the mechanical equivalent of the heat that turned the borer. All heat obtained as a result is produced proximately or remotely by the arrest of motion, and circular friction is a partial arrest of motion. The truth or correctness of the propositions I have here laid down is proved by the motion and stopping of a railway train. "The steam is transmitted (by heat) from the boiler to the piston which is pressed by the steam or heat, and transmits the force to the driving wheels of the engine, these, in their turn, transmit it the rails, and these react." When the train is arrested by the application of the brakes, and the friction of the brakes on the wheels has generated just as much heat as is required to give the train its speed, the train will stop, and not until then. This is what is meant when it is affirmed that "in the motion of a train over a horizontal road, the heat of the fire is being continually transformed into mechanical work, and the work itself is being continually re-converted into fractional heat." These facts prove that the world was humbugged by the Count's experiment, which proved nothing. Can nothing, can a sensation, do all the work that we have seen that heat does? Our scientists tell us about the heat wave, and the heat sent off by the sun, etc. Now, what is it that moves to make a wave? Oh! they say, it is the "etheral medium," or ethera, as it is sometimes called. very well, then heat is the etheral medium in motion. Every body admits that the etheral medium is matter. Now we have the facts reduced to this, that heat is matter in motion. But they reply "it is only a certain kind of motion of this medium, which may be converted into light by increasing the intensity of the wave. Very well, but it is always moving in heat waves, or else there would be no heat.

We might just as well say there is no such substance as snow, or hail, or ice, as that there is no such matter as heat, yet snow, hail, and ice, are only states or conditions of water, yet if the intensity of the heat wave in snow (there is really heat in snow) was increased to a certain degree, the snow would become water. Yet, does this prove that there is no such substance as snow? The idea is simply ridiculous.

Ask the prisoner, exiled amongst the eternal snows of Siberia if they know such a substance as snow, or hail, or ice? And what do you think, kind reader, would be their answer? I imagine that it would be something like this: "We don't know anything else." I ask, will not the same arguments that will prove that heat is not matter, prove also that snow is not matter? Let us look at this etherel medium, and see what it is and how it produces heat. It is said that it produces and fills the entire immensity of universal space, and pervades all other matter, however solid, even iron, gold, and platinum. Newton, who first called the attention of the world to this subject, says "it is 490,000,000,000 (four hundred and ninety thousand million) times more elastic than air, in proporion to its density, and 600,000,000 times more rare than water, and it is agreed by all scientific men, that this substance, when in a certain state of motion is heat, and it is true that some of this substance is always in motion that manifests itself as heat.

If I have failed to prove that heat is matter (which I think I have not) I am sure I have proved that Count Rumford's experiment proved nothing of the kind, and that he was totally ignorant of the source from which his heat was derived.

I have already made this article too long, but I could not well make it shorter.

A Lecturer's Notes.

Brother Jones:—Since my last report to you of my labors in the spiritual vineyard of the west, I have been greeted with several additional proofs of the rapid progress of our cause, and the evidence of the general awakening of a spirit of inquiry, and an anxious desire to understand the basis on which we predicate our hopes, faith, and convictions of an immortal life; and many desire a further acquaintance, not only with the glorious *truth*, but with the grand truths of Modern Spiritualism.

A DEBATE.

During my stay at St. Joseph, Mo., I have not only switched off a lecture in several of the neighboring towns, but have had one public discussion with a soul-sleeping preacher. By the way, they seem to be the only sect of the Christian profession who present the practical proof that their souls are not asleep; for they accept every invitation to stand up in defense of their faith in public, while the clergy of the other sects, generally act upon the policy of the tortoise, keep their heads under the shell.

At the close of my first lecture, at Stewartsville, 20 miles east of St. Joseph, in compliance with the general invitation, I always extend to the audience, at the close of my lectures, the privilege to reply or ask questions. A soul-sleeping preacher, Mr. Marsh, came forward to the stand, and proceeded to present some objections, not so much to my discourse, as to Spiritualism in the aggregate. But owing to the advanced state of the evening, and the wide field for discussion, his remarks were evidently opening. I suggested to the brother, that if he would postpone his criticisms till the next evening, I would give him a full opportunity to ventilate himself, a proposition which he finally assented to, after expressing some misgivings as to his competeny to debate in public.

The arrangements thus made for a discussion on the claims and truths of Spiritualism, as is usual, brought out on the next evening, a large crowd to hear the presentation of both sides of the question.

I opened the discussion with a discourse of half an hour or more, and then gave way for my clerical opponent.

The arguments in support of his first proposition were in their bearing, a deadly thrust at orthodoxy, and a capital strike for our cause, and were as well calculated to build up Spiritualism as Adventism.

He quoted various texts of scripture to show that the doctrine of immortality is not taught in the Christian Bible as applicable to man, but that the soul becomes extinct with the death of the body, and is not, in fact, a distinct entity from the body.

His second proposition involved an attempt to show, or rather was a naked assertion, that the invisible beings modern Spiritualists hold intercourse with, are "evil spirits," and "seducing spirits."

In replying to the first proposition that the doctrine of the immortality of man is not taught in the Bible, I stated I would readily coincide that no Bible writer teaches the doctrine, and several of them expressly deny it. And yet events are recorded in the book which if admitted to be true, prove the continued existence after death, most conclusively.

If it is true that Enoch and Elijah ascended to heaven, and that Jesus and Peter talked to Moses and Elias, and that St. John met the spirit of one of the prophets in his travels, then it is certain these persons did not cease to exist with the death of the body, and that their souls did not sleep in their graves—they were not "soul sleepers." "Bro. Marsh, please inform me how you reconcile these logical difficulties; please inform me how you can believe that those Bible writers were inspired to see and tell the truth, who declare that man's soul becomes extinct with the body, when we arrange their declarations beside the several cases I have cited of souls being actually seen and conversed with; please explain this matter." But I received no answer.

With respect to the second proposition, that the invisible beings modern Spiritualists have intercourse with are "evil spirits," I replied, that this, even if established as a fact, would not necessarily prove Modern Spiritualism to be wrong. It might still be the work of God himself, according to Bble iteaching.

"Those 'evil spirits' might be in his employ as agents, to promote the cause of truth and righteousness. As we read in the 'holy book' that he anciently employed 400 of this class of spirits to perform very important missions for the furtherance of his own righteous cause, and the fulfillment of his own decrees, it is reasonable to suppose that he would have as much occasion to employ them at the present day, and would have as important a mission for them to fulfill.

"If God could employ 400 evil spirits in the small province in which Ahab lived, he might employ 4,000 or 400,000 in this country to-day. What do you say, brother?" No answer.

With respect to the charge of intercourse with "seducing spirits," I replied:

"According to the Bible and Bible expounders, the principal business of 'seducing spirits,' has always been to mislead men with respect to events of the future, so as to prompt them to foretell occurrences which nover come to pass—they thus make all the 'false prophets' of every age and country where they are found.

"Now, couple these facts with that historical event well known throughout the country, that a man by the name of Miller prophesied many years ago, that the time was not far distant in the future, when the oceans, seas, lakes, and rivers, would take fire, or be set on fire by an angry God, and that they would all be reduced to ashes, and the New Jerusalem descend from Heaven, and be established on the ruins; and the exact time when this awful catastrophe was to be realized, was pointed out and predicted by Mr. Miller to a day. But when the time arrived, the sun continued to plow its way through the heavens, and old ocean continued to "roll on forever and the same," and to dash its mighty billows against its rockbound shore, paying no attention to Mr. Miller's prophedy, which was thus falsified.

"Now, let it be noted, that this Mr. Miller was the founder of what is now known as the "soul sleeping church." And as his prophesy was never realized, he must have been under the influence of 'seducing spirits,' in making the prophecy.

"And that prediction has been made many times since by the Second Advent fraternity, and the time as often set for its fulfillment. But 'the end of all things' has not been realized yet.

"Now, as nearly all the prophecies I have known made by Spiritualists have been fulfilled, it follows from these facts that the 'seducing spirits,' are nearly all in the brother's own church, and not amongst Spiritualists."

What a serious blunder he therefore makes, in charging "seducing spirits" upon Spiritualists, instead of finding them in his own church. I suggest that the fable of throwing stones while occupying glass houses, might furnish him an instructive lesson.

The debate ended in perfect good feeling.

K. Graves.

Council Bluffs, Iowa, Jan. 20, 1872.

Written for the Religio-Philosophical Journal.

CELESTIAL SPHERES.—NO. 8.

BY D. G. MOSHER.

Unorganized spirit matter, as well as organized spirit forms, are continually passing from the natural to the spiritual sphere. The unorganized spirit matter, as eliminated in proportion to the causes that stimulate interior activities of the grosser unorganized substance of the physical earth by natural law, passes to, and is continually adding to the growth of the spiritual sphere, or belt surrounding the physical sphere; and the organized spirit forms are unceasingly passing onward to supply the corresponding growth and activities of the animal and intellectual kingdom of the spiritual sphere. On the same principle the second sphere is constantly evolving unorganized super-spiritual matter, which adds to the growth of the super-spiritual sphere, or belt surrounding the spiritual sphere. Animated and intellectual forms are also, as before, unceasingly passing onward to the super-spiritual sphere; thus onward infinitely.

"Seven degrees is all that we have any knowledge of; yet, for aught we know, there are ten thousand times ten thousand degrees beyond the seventh," is here repeated; though we do not mean to be understood as saying that the physical planets, including also their celestial spheres, are unlimited in extent. They must be considered as limited until we have explored further into the celestial realm of nature. As the physical planets are recognized by our natural senses as being of spherical form, so must we recognize by our spiritual senses the natural planets with their spiritual spheres combined as of spheroidal form, being very much extended or elevated at their equators.

All physical planets, as viewed from the spiritual sphere, are of this form. As we pass from sphere to sphere we behold these planetary bodies, departing from the spherical form, approach nearer and nearer the rhombic form, as viewed equatorially, or at right angles with their poles, each higher sphere having less latitude, greater longitude, and a corresponding greater radius. All planets and planetary systems pass their progressive changes the same as all life forms,—conception, organization, development, and maximum growth. Until a planet or a universe has arrived at its maximum, it is ever enlarging its borders, however imperceptible the change from year to year.

We have merely given the outlines of the theory of change of form of planets, as viewed from the successive celestial spheres, as relating only to those planets whose lowest spheres are physical, thereby rendering them visible to natural eyes.

Each primary, as well as each secondary planet is accompanied by a planet whose lowest spheres are spiritual, and which become visible as we ascend to the second sphere of existence—there being then two planets visible to one seen by the physical eye. There are also planets whose lowest spheres correspond with each of the higher spheres belonging to the planets whose lowest spheres are natural; thus onward infinitely.

As we pass from sphere to sphere we behold rapidly increasing numbers of planets; thus onward until space is so nearly occupied that communication is established between planet and planet, and we are enabled to pass from one to the other as easily as we now do from continent to continent. Then may we realize that the aggregation of innumerable worlds is "one stupendous whole," and that this earth on which we live is but an atomic or infinitesimal part of one grand incomprehensible organization—possessing animation and intelligence—possessing a brain and nervous system; also an arterial, venous, muscular, and all other organic systems that make up our animated intellectual form or organization. We will not attempt to do more than present our idea in relation to some of the various organic systems that make up this stupendous organic structure at this time. The science of astronomy teaches that there are luminous and other bodies that appear in our solar system at regular intervals of time, varying from a few years to a thousand or thousands or more. For illustration, we shall consider these luminous bodies, with innumerable others that are unseen, as being conveyed by a liquid stream of celestial matter to the uttermost parts of the stupendous structure, and return as regularly, as the infinitesimal globules contained in the blood go their regular rounds in the arterial and venous circulation of our physical organizations. By what power, may it be asked, do these cometary bodies move through what is termed space, and keep them in their regular course without apparent deviation—if they are not carried by matter in motion?

Again it may be asked, can this liquid matter, unless confined there by means of a channel formed by materials comparatively inter, in motion, be kept rigidly in its unvarying ert, bolted and barred to give required strength? If our theory is correct that the inertia of matter is overcome only by other matter in motion, then the logical conclusion is, that the motions of all astronomical bodies are dependent upon currents of celestial matter, and that these currents are passing in every conceivable direction, varying from a straight line to a perfect circle, meandering in their course through the labyrinthian recesses of the astronomical structure, carrying, not only regular planetary bodies, but a vast amount of foreign matter for the construction of new planets, and to furnish materials for the growth and repletion of those already formed.

Inspiration and Revelation.

In the introduction to Natural History, page v, vol. 2, of the "Circle of Sciences," I. Wylde remarks:—"It will be thus seen that in each of the sections pertaining, or referring, to Anthropology, viz:—Comparative Anatomy, Zoology, and Ethnology—each author has advocated one theory, and that is, the origin of the human species from one pair. The idea is most consonant with that unity of design pervading creation; and it has the highest sanction—that of Revelation."

I have to object to Mr. Wylde's conclusions. Admitting that there is "unity of design pervading creation," which is sufficiently apparent, I cannot perceive that the theory of the "origin of the human species from one pair" is "more consonant" with it, than with that other theory, which essays to show the human species to be the ultimate or outgrowth of all lower forms of vegetable and animal existences. To me this latter theory appears most consonant with unity of design. But, if the former theory "has the sanction of Revelation," the question is at once and forever settled—for that which is revealed is made manifest, and leaves no ground for contention or dispute. And unless this former theory, therefore, has the sanction of such a revelation as makes the truth of it apparent to whomsoever it is revealed, it is not of that quality which should entitle it to great consideration in the determination of so nice a question as the one here presented. If the revelation which sanctions the idea that the human race sprung from a single pair of the human species, is merely equivalent to a statement to that effect, unsupported by evidence or proof of any kind, such sanction is of but little value to an untrammelled mind, which must have *facts*, or deductions from facts, upon which to found a belief.

Now the only "revelation" which sanctions the theory advocated by the respective authors alluded to by Mr. Wylde, is not a revelation in fact; but, as we have had occasion to remark in another place, is a mere statement said to have been made some thirty-five hundred years ago, by one whom it is claimed was *inspired* to write an account of the creation of the universe, and which creation, it is assumed by the said claimants, took place some twenty-five hundred years prior to the date of its being thus recorded. If we take "unity of design" as a basis for belief in this matter, how can it possibly be better exemplified than it is in the theory that the human race is the outgrowth of all lower forms of animated existences? The fact that vegetable and animal life meet and blend one with the other so closely as to render it uncertain where their respective boundaries exist, exemplifies surely the most perfect unity of design that the human intellect is capable of approaching, besides affording a rational basis upon which to theorize.

Is it not quite as consonant with reason to suppose, that if the human race originated from a single pair, all other descriptions of animal existences, which propagate their species like him, also originated from a single pair of their respective types? In which case, it would follow that a male of each of the species of animal nature had been moulded into their respective forms by an individualized power called God, which, after breathing into them the "breath of life," caused a deep sleep to come upon them for the purpose of extracting ribs with which to form their female companions. If Genesis sanctioned a theory like this, there would be something of consistency in the idea, however much it might be wanting in other evidences of its truth.

The assumption that the Mosaic account of man's creation is literally true, is one which has not a particle of genuine evidence to sustain it. The claim that it was written by "*inspiration*" amounts to nothing. Whatever the power may be which is designated by that term, the term itself must be accepted as the appellation for a *natural law*, through, and by which *all* actions are performed—whether they be such as are known as good or evil, true or false. It is the great law which underlies all mental, as well as physical action. It is impartial nature's gift to every creature, however low, or however exalted in the scale of universal being. I conceive that it holds the same relation to the *animate*, that the law of motion does to the *inanimate*—that inspiration is, in fact, the law of *prime necessity*—the very essence and support of all animate existences, whether they inhabit this as yet undeveloped earth of ours, or dwell in those more perfected and resplendant spheres which we may conceive Jupiter or Saturn to be.

The Mosaic account of man's creation may, accordingly, be accepted as having been given through inspiration, but its truth is not thereby necessarily established, and to maintain that it is, upon a pretext so flimsy, is not at all consistent with what should be expected from scientists, whose peculiar province it is to eliminate truth.

J. W. B.

Baltimore, Md.

Who and What is our Savior?

From the ages gone has come down to us, educationally, the idea of Christendom that Jesus, the Jewish reformer, is the only Savior of souls. The method by which it is done need not be told. The hackneyed dogma of "atoning blood," through our faith is familar to us all. It has had its force to awaken devotion at this shrine, and no doubt conduced to religious development. So does the worship of a wooden idol educe a self-sacrificing piety. But the genius of the nineteenth century is no longer a superstitious child; wisdom is born, and practical use is the demand. The causes of all excellences are now sought, to the end that excellences may be repeated. We cannot do unless we know the way. From the artificial to the real, from the personal to the impersonal, from the form of worship to the soul of worship; this is the order of inquiry now.

Heretofore God has appeared as a Jove, a malignant Jehovah, or in some sense a personal superintendent of human affairs. Under the light of science, coming to lead religion into practical intelligence, God is revealed imminent in the universe, a divinity in forces, in all unfolding forms of life, in human consciousness where he establishes his higher law. To find him we turn inward, and thence outward to notice whence comes supplies of good, as divine beneficence. And with this revelation comes another—that Jesus, a brother man, stood where we all do, a dependent, subject to the same laws of human life, obedience to which made him, mediumistically, a beautiful moralist. To obey as he did is to be in our turn and method a spiritual exemplar.

Is Saviorhood exclusively in ourselves? No; it is also relative. The flower cannot be separated from the stem that develops it. The soul is first a recipient ere it can be a giver. Whatever can bless us, whatever we can bless, this is a Savior. The fidelity of the mother bird over its imperilled young is a lesson of love, learning which saves us from selfish cruelty. The pure, innocent spirit of a mere child shames our obduracy, and softens our affections. We are indebted not only to the Nazarene for orderly and self denying examples, but to all kingdoms of life.

All things, through God are Saviors, Apostles, and Prophets.

Religion is the going forth, the unfolding of the soul into better and more spiritual relations and experiences. It is finding the truth of things. It is the devout and enlightened communings of soul with soul—of the divine of the human with the divine of the universal. In a practical sense or use of religion it is the enriching and beautifying of our world, subduing the deserts, abridging toil, working improvements, understanding the laws of health and obeying them. Herein is Saviorhood. Those are religious who thus develop the god-like in things.

Those are reverent who, seeing God imaged everywhere, regard all existences as sacred. Those are devout who worship at every shrine of life. Faith springs up here. Love is enthroned here. What an attainment to know we are now under a heavenly government, and that our business is to make our world heavenly in experience, by building up fraternal nationalties, by establishing social justice, by forming truer and happier social relations. And come it will, a new world of republics, a new world of religions, a new world of humanities whom its angels can love; for Nature's Nobility rules then in the empire of mind.

J. O. Barrett.

Glen Beulah, Wis.

AUROGENIC HEALING POWER.

BY J. W. EVARTS.

The following was written mechanically by my hand, and in nowise emanating from my mind. As the control withholds its name, I must father it, be it wise or foolish. But in connection with it, I am directed to say to mankind universally, that I am healing disease by command, and many astonishing cures have taken place without contact or personal presence. I am willing to be used as a healer, but am poor, and my labor required to provide the necessaries of life. My time must necessarily be paid for, and I can only heal under these conditions: Patients can write me from any part of the country, stating the hour they will sit for healing, and when that hour arrives, enter a clean, comfortable room, alone, being careful to leave an aperture through a door or window. Remain absolutely passive one hour, at which time I will take their letter in my hand and remove the disease. In all cases habits promotive of heath must be adhered to, or no permanent results will follow.

COMMUNICATION.

The power of healing disease exists independent from the nervo-electric aroma of individual forms, either of spirits or mortals. Disease is either from obstructive circulation of the vital currents, or from an insufficient supply of auriferous nourishment. Health of sensate, as well as insensate life, depends much upon surrounding conditions. Physical misdirections are absolutely external, and as diseased plants need hydrogen, so the animal needs aurogen, to supply the lost equilibrium between the interior and exterior life.

To supply the demands of nature in this respect, two conditions are requisite: First, passivity, on the part of the diseased; and, second, volition on the part of the operator of the aurific battery; or, in other words, of the posttive and negative electro auric elements.

Thus aurogenic showers are caused to descend, and to cleanse and vitalize the diseased forms of sensate life.

Magnetic passes remove obstructions from the vital circulation, leaving the patient in a receptive attitude. The aura of the patient is thus rendered negative to the infinite ocean of aurigen, a perfect battery is formed, and equilibrium restored. The will power, exercised on the plan given through Andrew Jackson Davis, removes the obstruction to vital circulation, and the results are the same, as each relapse, at exhalation, leaves the body in perfect passivity.

There are individuals among mankind possessing the necessary excess of aurogen in the composition of their bodies to enable them to come *en rapport* with the electro auric elements, which are set in motion at psychic volition, and disease is often cured by the command, "Be thou healed; thy faith hath made thee whole." Neither spirits or mortals cure disease *ipso facto*; but by peculiar composition of individual bodies, conditions can be, and are wrought for the removal of the obstruction to vital circulation. The cure itself exists within the reach of every sensate being, but a full knowledge of this fact not being general, certain individuals are made instrumental in the application.

John A. Andrews Hall, Boston.

An unusually large audience comprised the morning circle, who listened with that wrapt attention due to messages from the land of music and sunshine.

A short opening address was delivered through the organism of Mrs. Mary Carlisle, by her spirit husband, which was earnest and interesting.

Many satisfactory communications were given and recognized. Mrs. Carlisle is rapidly growing in strength as a healing and test medium, and her charitable efforts in behalf of the needy and suffering, speak well for her sincerity as a faithful believer. Her residence is 94 West Camden street.

The afternoon and evening lectures were given through spirit-control, by Mrs. S. A. Floyd, who continues to attract and interest the spiritually intellectual class by the rare and marvelous powers of language and poetic thought revealed through her channel of speech. Her earnest and graceful cordiality of manner endears her to all, while her purse is ever open for worthy objects. The Society have chosen well for an expounder of their religious theory, in the only regularly organized meeting of Spiritualists in this city.

Mrs. Minnie Prouty-Stone continues to furnish the Sabbath music, which forms a great attraction to these meetings. Emotional and inspirational, she is always in harmony with her audience, and not a few are comforted by her sympathetic voice in the beautiful songs of her selection. A benefit concert is proposed for her on the evening of Feb. 1st, in this hall, which will enable her friends to hear her in a variety of music.

Charles M. Higgins.
President.

The recent Roman Catholic Mission from England to America, has provoked *Harpers* to publish in their last weekly, a somewhat ludicrous cut, yet truly illustrative of the relation between the heathen of America and the august missionaries. In the picture the freedman looks upon the soulless priest and seems to say: "We have so recently been relieved from the bonds of involuntary servitude, will not now put on the manacles of priestly bondage."

Many a true heart that would have come back, like the dove to the ark, after its first transgression, has been frightened beyond recall by the savage charity of an unforgiving spirit.

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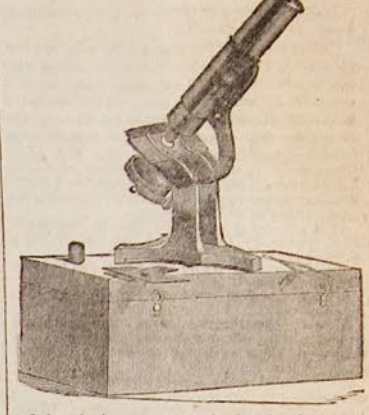
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BY..... E. V. WILSON.

Our Eastern Tour---No. 2.

Monday, Jan. 8th. We gave a seance this evening,—full three hundred present. Thirty-nine tests were given, thirty-four fully identified, among which, the following may be of interest to our readers:

NUMBER ONE.

To a man: "I see behind you a spare, dark-complexioned man. He holds in his hand a club. He approaches you, and deals you a sturdy blow. You fall before it, and when you get up, the would-be assassin has fled. You know the man. He entered the army, and lost his life in 1862. This assault was in 1859. The blow was given on the right side of the head, and from behind, and he intended to kill you."

Stranger.—What time of year was this?

"In June, 1859," we replied.

Stranger.—Correct in every particular.

NUMBER TWO.

Walking to the rear of the room, we pointed out a man, to whom we said:

"There stands by this man a spirit who says that his name is Charley; that he was acquainted with him in 1859-60; worked with him, in the shop and otherwise; he entered the army in 1861, late in the year, and was killed in 1863,—shot through the chest, the ball entering the right breast a little forward of, and under the right arm. This spirit, when in the form, entered the army as second lieutenent, and was acting captain when killed." We then fully described the man,—repeating his name. "Yes or no?" we asked.

Stranger.—I really would like to approve of what you say, but for my life I can not identify a word of what you have told me as true.

We answered: "We do not desire you to identify, unless true."

Stranger.—Well, it certainly is not correct in my case.

After the meeting was over, there gathered around us many of our audience, and among them the man to whom we had given the test that had not been identified.

Stranger.—I really desire to identify the communication you gave me, but can not.

Instantly the spirit was with us, saying: "I am C. H—— who worked with you in 1860, and enlisted in October in a New Jersey regiment. Is it possible you have forgotten me, and the impression made on you when you heard of my death?"

With a sudden start he exclaimed, excitedly: "I knew him well. Poor Charley! He entered the service as second lieutenant, was promoted to a captaincy, and killed in 1863—shot through the body, as you have stated."

NUMBER THREE.

To a lady: "There stands by you a young man, a friend and old acquaintance. He was killed by accident, on the railroad, several years ago. He says he is your old friend, and was killed near your house."

We then gave a full description of the man, his age, and first name.

The lady answered: "I knew the man well. He has been correctly described. He was an old friend of ours, and was killed near my house. He passed our house a few moments before he was killed. As he passed our house he waved his handkerchief to us. In a few moments more, in passing from one car to the other, he fell through between the cars and was cut all to pieces. The statement is strictly true."

NUMBER FOUR.

To an old man: "We see by this man that which we doubt. There stands by him a woman and six children, four boys and two girls, and the woman says, 'I am this man's former wife, and these are his children.'"

We then gave a minute description of the woman and children with her, and when they died. The old man arose, and with much feeling said:

"This woman and these children are mine. My wife and our children came to me to-night! Oh, I am paid,—well paid for coming here. It is true—every word of it is true."

NUMBER FIVE.

There came to our meeting a lady and gentleman who had not been to a Spiritualist meeting since the division took place, some two or three years ago, in the Philadelphia Society of Spiritualists, before coming to our meeting on Sunday (we heard that the spirits told him he should hear from his child) and all day patiently waited for the test. They had taken seats, on Sunday evening, near the desk. The meeting was over, and the test had not been given. Said Mr. B. to his wife:

"Thus it ever is—again a failure. There is no reliance whatever on these spirit communications. I am disappointed. Come, let us go home."

We were standing some feet from the parties referred to, and heard not a word of what he was saying, when we felt an influence. Turning to see from whence it came, we saw standing by these two people a woman, holding in her arms a beautiful little boy, presenting it to them, with the remark:

"I have kept my promise; here is your little Franky baby."

They were very much affected, and after we had fully described the child they declared its full identity.

These are but few of the many tests given on Sunday morning circle and evening meetings, and on Monday evening. Our audiences have been very large,—on Sunday afternoon and evening reaching between four and five hundred souls.

Tuesday, January 9th, we left Philadelphia in search of our brother,—the oldest of our family, one whom we had not seen but once in five-and-thirty years. It had been whispered to us from spirit-life that he was dead or a spirit. When last we heard from him he was in Perth Amboy, N. J. Following up the whisperings from spirit-life, we found it true. Our brother Samuel had passed on into spirit-life two years ago last October. The skeptic may ask us why this brother had not informed us of his departure. We answer, because all our lives we had been strangers, not seeing each other but twice in forty-three years, and writing but seldom to each other. Again we asked why his wife and son had not written us of his death. She answered, "For the simple reason we did not know where you were."

And here let me say, dear readers, that there are many men and women friends and acquaintances we form after leaving the old home who are as near and dear to us as members of the old home, and especially with one who has been estranged from his father's home forty-two years.

On Tuesday night we put up at the Sheridan House, in Elizabeth City, N. J., Captain Wm. H. Gill, late of the United States Army, proprietor. Captain Gill is a Spiritualist, true and faithful to our cause, and his house has ever been a resting place for spiritual mediums. We remember him well when he was stationed at Cincinnati, Ohio. He is now out of Uncle Sam's employ, and is keeping one of the best hotels in the east. To our many friends we would say, when you go east call on Captain Gill, of the Sheridan House, Elizabeth, N. J., if you want a good square rest, first-rate meals, clean beds and tidy rooms. In the captain and his good lady you will find those who know how to keep a hotel.

Wednesday, January 10th, we visited Perth Amboy, South Amboy, Elizabethport, and Jersey City, lodging in our widowed sister's home, who, after our brother's death had moved to Jersey City. How well we remember the blushing bride our brother led to the altar forty odd years ago, and as we reviewed the past, enquiring after old friends how often, all too often, the reply, he or she "is dead." The Kastlers, Lampmans, Defriers, Williams, Eldreds, Reads, Desmons, and hundreds of others, Dead, or lost sight of—gone! gone; all gone! She and I only were left to talk of the dead, from my sister's Methodist standpoint—from our spiritual platform. With her they had "Gone to that bourn from whence no traveler ever returns." To us, these dead exclaim, as individuals, "I am he that liveth, and was dead, and behold, I am alive, forevermore, amen."—Rev. 1:18.

TO BE CONTINUED.

E. V. Wilson's Appointments for February.

Harrisburg, Pa., Thursday evening, February 1st, one lecture. York, Pa., Friday evening, 2nd, one lecture. Baltimore, Md., on Saturday, Sunday, and Monday evenings, also Sunday morning, the 3rd, 4th, 5th, 10th, 11th, and 12th, eight lectures. Washington, D. C., on Tuesday evening, the 6th, one lecture only. Wilmington, Del., on Tuesday and Wednesday evenings, the 13th and 14th. At Philadelphia, Pa., on Thursday evening, the 15th of February, the Spiritualists of Philadelphia give us a benefit in their Hall, corner of Spring Garden and Broad streets. Troy, N. Y., on Friday evening the 16th, in the Spiritual Lyceum Hall. Watertown, N. Y., on the evenings of Saturday and Sunday and Monday, the 17th, 18th, 19th, 24th, 25th and 26th, six lectures and two seances. Potsdam, N. Y., on the evenings of Tuesday, Wednesday, Thursday, and Friday, the 20th, 21st, 22nd, and 23rd, four lectures. Sandy Hill, N. Y., on Tuesday and Wednesday evenings, the 27th and 28th, two lectures. Glens Falls, N. Y., on Thursday evening, February 29th and Friday evening, March 1st.

We speak the 1st Sunday of March at Ogdensburg, N. Y.

Our friends will govern themselves according to the above notice.

A Special Request.

Brother Joseph Baker, of Janesville, Wis., and Austin Kent, of Stockholm, New York, are veterans in the cause of Spiritualism. Both are now entirely helpless, and very poor. Neither has any relatives able to assist him.

Our special request is this, that each reader of this item, immediately and without one hour's delay, inclose in an envelope directed to each of the above-named worthy brothers, *ten cents*, and send the same off to them in the first mail. Each of them will report in this Journal the amount they thus receive.

If in four weeks therefrom any one who shall make such a donation shall feel to regret having done so, by notifying us of the fact, he or she shall receive one full year's subscription of this paper free, as a compensation for the loss of the ten cents. This little *mite* will not be missed by the donors. In the *aggregate* it will make these suffering brothers comfortable for a whole year—aye, more, angels will smile upon and bless you for the deed.

Who *refuses* to comply with this our special request? "Echo only answers, who," we trust.

Whipping the Devil out of Him.

It occasionally happens that a Spiritualist family has an excess of religion, and cuts fantastic capers by instituting "new departures," or inaugurates "a new and divine government" *a la* Buffium—and occasionally one becomes so insane as to commit a crime, as a religious rite, but it is very seldom that we hear of such refined cruelty as is revealed in the following item, anywhere outside of devout believers in his Satanic Majesty and endless hell torments:

The village of Windsor, Broome county, N. Y., is greatly excited over the arrests of Eli Stow and his wife, members of the religious society known as Nazarites, on a charge of cruelly treating their child, age 18 months. The arrest was made on the complaint of Urial Kent, grandfather of the child. According to the father's statement the child had refused to tell its name, and he had whipped it. Mr. Blatchley, a Nazarite preacher, says that the child was possessed of the devil, and its whipping was necessary in order to drive the evil spirit out. The grandfather, who went to his daughter's house as soon as he heard of the affair, found the child covered with bruises and cuts. The child was immediately taken in charge by the grandfather, and its parents were taken before Justice Stringham, who placed them each under $500 bail to appear for trial. The child is said to be in a very critical condition.

A Remarkable Cure.

Mrs. Margaret Harrold, of this city, one year ago, was in a dying condition from the poisonous effects of impure blood. She had a very large abscess on her right side, scrofulous running sore on one of her limbs, cancerous development on the side of her nose and lip. After receiving medical aid from several sources without benefit, she finally consulted the noted Analytical Physician, Dumont C. Dake, M.D., of this city, and was speedily and permanently cured. Dr. Dake with his remarkable gift of healing and magical vegetable remedies, is daily performing astounding cures. Read the doctor's advertisement in another column. Send for his *Analytical Health Journal—free.*

J. C. Knoblock.

The above-named brother, residing at South Bend, Ind., has already sent us at one time twelve yearly trial subscribers at $1.50 per year, under the new proposition, and promises to continue in the good work. Many thanks, brother. How many *old subscribers* will devote a little time to the same work?

Come, brothers and sisters, give the cause a helping hand—make it a *specialty* to get subscribers under that proposition until you get a goodly number to take the Journal in every neighborhood.

No Postoffice Address.

B. F. Seevers writing us on the 22d January, fails to give his postoffice address. Our venerable brother will please write again, and oblige.

History of Chicago Fire.

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Literary Notices.

Universology. The work indicated by this title is really entitled "*The Basic Outlines of Universology.*" By Stephen Pearl Andrews. Dion Thomas, Publisher.

This is one of the most remarkable works ever published. At this writing we are entirely unable to express any opinion of its merits. It is certain that the author is a scholar of high attainments in literature, and has bestowed much time and thought in the preparation of this ponderous tome. It abounds in illustrations and diagrams, the better to convey the thoughts of the author. We can but admire the perseverance and independence of character of a ripe scholar, who fearlessly pushes on toward great truths in the field of science and philosophy, however unpopular it may render him, and despite the opposition often encountered in social circles.

The author says in his introduction:

The accumulated knowledges of the world, in Science, Philosophy, Religion, and Art, will be the material upon which the incipient labors of Universologists will be expended; but even all this wealth, Inductively and Observationally obtained, will be but as a drop in that Ocean of Deductive and Demonstrative knowledge which will become the possession of the human race upon the inauguration and prosecution of the legitimate methods of Universology. What has been already elaborated by the new method will furnish but a first step in an infinite progress of pure Deduction in all spheres and domains of human concern.

This work will be perused with deep interest by that class of minds who love to delve *deep down to the root of things.* While *young America* will take and apply things, and utilize them for the comforts of every-day life, not caring a fig for Mr. Andrews's theorizing about Universology.

When we get time to look into this work we hope to be able to give it a more extended review.

754 pp. 4to. Price $5.00; postage 75 cents.

Concerning Spiritualism; by Gerald Massey. London: James Burns, 15 Southampton Row, W. C.

Within a small compass the author has concentrated a vast amount of useful informatian and suggestions for every reflective mind. The author says: "These jottings are the present result of my having been asked to preside at Emma Hardinge's farewell meeting which took place in London on the 28th of July."

Illustrated Annual of Phrenology and Physiology; by S. R. Wells, 389 Broadway, N. Y.

This work should be in the hands of every student of phrenology. Its illustrations are well calculated to teach an important lesson.

Man Contemplated Physically, Morally, Intellectually, and Spiritually; by J. W. Jackson. London: Jas. Burns, Publisher.

The author has won a high reputation as a clear, concise, logical thinker, and we have no doubt that the four works he publishes on this subject will prove of great value to the world.

The Spiritual Magazine is replete with articles in support of the Harmonial Philosophy.

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Spence's Column.

HIGHLY IMPORTANT.

"They are creating a great excitement here. It can truly be said, in my own person, that the deaf hear, the blind see, the lame walk, and the leper is cleansed. I had the **Leprosy** for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days, I showed up my sleeve to see how my arm looked, and to my utter astonishment, the scales would cleave off easily, and leave all smooth; and now my head and body are clean. The **Catarrh** in my head is arrested. They cured my lungs that were tied up with **Phlegm** and **Cough.** The **Rheumatism** in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head or put it to my vest. I can now hold it in any position. My legs I could with difficulty get off, any way. I now travel quite easy. By overdoing, last fall, I brought on a **Pain** about the **Heart.** It would beat a few beats and then stop and start again. I could not lie on it at all. The Powders have set it all right. Several years ago, from overstraining one eye, and a blow on the other, I became **Blind,** so that I could not know a person in the same room. Now I can read the large words in your circular; yet I took only two boxes of Negatives. On Thursday, I called on Mr. Bowles who had been sick about two years; and his wife was sick from **taking Calomel.** Her limbs were swelled to her body; she could not do anything, or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodard who is acquainted with the Powders, having used and seen their good effect. I let him have a box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my next neighbor came in and said he had good news for me; namely that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles out on the piazza at work. He was greatly surprised, and on inquiry she said she took one of Spence's Positive Powders the night before; it eased all her pain and she **slept like a pig.** He said he never saw two persons so elated in his life. Please send me six dozen more boxes."—*(A. H. Knight, Jefferson Mills, N. H.)* "The Positive and Negative Powders do all they are recommended to do. They cured me of **Dyspepsia,** and there has not been any return of it for over a year. They cured one of my family of the **Ague** in three days. No amount of money could tempt me to do without them. I have used them in my family for two years."—*(Mrs. Benjamin Kinyon, Bristol, Ind.)* "I was **Blind,** and nearly helpless with the **Rheumatism,** and the Positive and Negative Powders restored me to perfect sight and health."—*(S. Baker, Jr., Blacks and Whites, Va.)* "I have been introducing your Positive and Negative Powders in this neighborhood, and I must say, with astonishing effect. One old man had **Heart Disease** very bad, and was not expected to live. In one week after taking the Positive Powders he was better than he had been for 20 years; and now he says he is as well as he ever was. All that have tried the Powders are doing well. Send me 3 dozen boxes, C.O.D."—*(P. N. Morrell, Pilot Grove, Iowa.)* "My daughter had the **Cholera Morbus** in Boston, and was confined to her bed two weeks before telegraphing to me. I went to her and commenced giving her the Positive Powders, and in two days she was up and dressed. Her three children had first the **Scarlet Fever,** then the **Chicken Pox.** I used the Positive and Negative Powders and nothing else, and in two weeks they were going to school."—*(Mrs. Lodie Swanson, Castine, Me.)* "I have received great benefit from your Positive and Negative Powders in past years by being cured of **Rheumatism** and **Erysipelas.** I have used two or three boxes of those last received, for **Neuralgia** in my head, which have had the desired effect, as I am now quite free from that painful disease."—*(H. Gorton, Marion, Ohio.)* "The Positive and Negative Powders work like a charm. I was called to see a sick child two weeks ago, who had been suffering five weeks with **Inflammation of the Brain.** Doctors had given up all hopes of its recovery. No medicine would relieve it, and it cried night and day until they sent for me, and in twenty minutes after it had taken the first dose of Positive Powder, it was sleeping easy, and it has been gaining ever since, and I think will get well."—*(Mary E. Verrel, Penn Run, Pa.)* "Your Positive Powders cured my wife of **Falling of the Womb,** and she is as well as ever. I myself had **Chills and Fever,** which I broke with the Positive and Negative Powders."—*(John H. Jenkins; Osage Mission, Kansas.)* "Four years ago I used about half a box of your Positive Powders which took all the **Dyspepsia** out of me, root and branch, and left no symptoms of it, till now, owing to a wrong and careless mode of living, it has set in again. Inclosed find $5.00, for which send me Positive Powders. I shall never be without them again as long as I live. They have proved their positive virtue in every case in which we have tried them."—*(John O. Reedberg, Hartland, Wis.)* "I take great pains to introduce the Powders instead of my own medicine. Quite a number have called on me of late with heavy **Colds** and **Coughs.** I gave them the Positive Powders, and told them to take up one box, and if that did not cure them, I would give them a dollar's worth of my best medicine. But no one has come for any other medicine. I will write for more soon."—*(Dr. T. Bond, Pennfield, Pa.)* "My daughter was taken with **Typhoid Fever** immediately after I received the last package of Positive and Negative Powders. My neighbors thought me crazy because I gave her the Negative Powders, and did not employ a doctor. But she is now well and able to walk out."—*(Sarah B. Chapin, Menomonee, Wis.)* "The Positive and Negative Powders came all right. I have used them considerable since I came here, and they always give the desired relief. In one case the Negatives saved the life of a man who had **Congestion of the Brain,** and whom we thought to be dying. I would not be without them on any condition."—*(Sarah E. Upton, Marshall, Minn.)* "Here is another case cured by the Positive Powders, N. N. Reese had **Inflammation of the Windpipe** for three years. The doctors said medicine could not reach it. He tried one box, and is cured."—*(D. W. Hard, River Styx, Ohio.)* "I must tell you of another case in which your Positive Powders made a cure. My next door neighbor had a little boy not quite two years old, who was strangely affected by passing from the bowels large and frequent **Discharges of Blood,** and it run on for some time, although she had consulted two physicians. I told her I would give her several Positive Powders, and if they seemed to help him, I would spare her a box, although I had but two. They helped him so much that she came and got the box, and she did not give him more than one third of it before he was permanently cured."—*(Sarah E. Grissom, Smithville, N. C.* I have a little girl four years old that had the **Croup,** so that she could scarcely breathe. I gave her the Positive Powders, she dropped to sleep in an hour, and that was the last of the croup."—*(Mary Stoddley, North Hamden, N. Y.)* "One old lady has had a **Cancer** of fourteen years standing cured by one box of Positive Powders. Send me a dozen boxes."—*(J. W. Whitley, Bonaparte, Iowa.)*

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—:o:—

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RELIGIO-PHILOSOPHICAL JOURNAL.

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AMERICAN ASSOCIATION OF SPIRITUALISTS —THE NEW DISGRACE.

BY HUDSON TUTTLE.

At the writing of the "Protest," published in a late number of the RELIGIO-PHILOSOPHICAL JOURNAL, I was not able to avail myself of all the facts in relation to the Troy Convention. The report of that gathering was, by no means, as complete as usual; the spiritual press not appearing to consider it necessary to give a verbatim record of its transactions. I have since learned, from the Troy papers, and from a member who made accurate observations, some very curious and pertinent facts. At the final vote for president, eighty-four ballots were cast. This gives the strength of the Association, for it is not probable any considerable number refused to vote on this important issue. This number included those who were substituted *at* the Convention, and I am informed by a member of the Board, that, probably, the number of *actual* delegates was less than fifty. Such was the strength of the Society which asserts itself to be the head and front of Spiritualism, and its exponent, not only for the United States, but the American Continent!

Mrs. Woodhull was *not even a delegate*, and as she acknowledged, never attended any of the Conventions before. There is not the slightest doubt that she attended this one for the purpose of the election she gained. Some of her friends asked her if her political prospects would not be injured by her accepting the office of president of the Association. Mrs. W. replied, in a crying tone of well-affected martyrdom for principle, "she didn't care. She knew no policy. For all she was, she was indebted to her spirit-friends and God Almighty, and she never would ignore Spiritualism." This remark created a great sensation by its manner of delivery.

From the beginning, when "Tilton's Biography," the '*Weekly*,' with speeches, etc., were thrust into the hands of the delegates, every effort was made to bring about the finale. Mrs. Woodhull entered the Convention at precisely the right moment, and seated herself in as prominent a position as possible. (Very strange as she was not even a delegate, if she came as a simple spectator!) The "Management" then gave her the time to deliver one of her "Orations of Demosthenes," and the sympathy of the Convention was gained by the report that she had been a martyr to her unflinching advocacy of Spiritualism.

The first vote was, Dr. Gardner, 25; Dr. Hallock, 25; Mrs. Woodhull, 23; Blank, 2. The second vote:—Levi Wheeler, 1; Dr. Hallock, 2; Dr. Gardner, 39; Mrs. Woodhull, 42, which made a tie. Some one moved to make Mrs. W.'s vote unanimous, which could not be done. Yet, she, though not elected, was declared president!

If the election was decided by the vote of the President, nothing was said to that effect. According to the Report, the fact that there *was a tie* was not even noticed. In the language of a delegate, "There was but one side, and all went one way." How was it known that only delegates voted, or that they did not cast more than one ballot? Was there the least care taken to prevent, but by the looseness with which the whole business was conducted, was not every facility afforded for ballot stuffing?

Perhaps, never before did an assembly, making the least pretence to organization, enact such a farce, or so utterly betray their cause. The majority of the members, as shown by their steady adhesion to the opposition candidates, did not understand the "ring" by which their Convention was manipulated; a Tammany Ring on a small scale, quite as unprincipled in intention, but different in adroitness; for, with all its wire-pulling and disgraceful underhanded scheming, Mrs. Woodhull was not legally elected according to the Report.

My criticism on the "President's Message," wherein rebellion is threatened, and the nucleus of the "new order" of government found in the Association, has been in turn sharply met, and it has been attempted to show that I misrepresented her. As evidence of the correctness of my inferences, Woodhull and Claflin's *Weekly*, of Jan. 13, 1872, reports that:

"The Board of the American Association of Spiritualists held a regular meeting on the 28th of December, 1871. The Board consisted of Mrs. Woodhull, Mrs. Middlebrook, Dr. Child, and A. A. Wheelock. '*A Constitution for the United States of the World*,' prepared by Mrs. Woodhull, was read and considered."

The "Grand Pantarchy" has at length come to position through the tinkering of this grand Association of eighty-four voting members, who elect their president by a tie vote, and are not only "Continental" in their aspirations, but have, "in consideration," a "constitution for the United States of the World." Not only are the English-speaking nations to be brought under its banner, but the French, the Russian, the Chinese, the unknown peoples of the Pacific Islands, and of Africa, and the Australians, to be subjugated, tamed, domesticated, and educated. We presume all this to be done by and through "spontaneity," so much lauded in said "message," which, in the new government, is to abolish arbitrary taxes, all being *willing* to support the government. This method has not proved successful at the start. The funds of the Association are replenished by "spontaneity," and so little has been received, that the "Board" have been compelled to discharge their missionary, who was a zealous worker, with his whole soul in the cause.

Consonant with this assumption, in her speech before the recent woman's *suffrage* Convention, in Washington, she said with an arrogance bordering on sublimity:—"Surrounded by staunch, strong, and firm friends, the President of the American Association of Spiritualists, stands as the present bearer of the standard of the equal right party." Her whole speech was a studied attempt to identify Spiritualism with herself and her schemes, and make the world believe that she was the chosen "standard bearer" of Spiritualists. And with conceit never before exhibited, she produced and read this same "Constitution for the United States of the World!" This is the culmination of the skillful wire-pulling, and "ring performance," by which the handful of delegates at Troy were wheedled into her election to the presidency. If, by a perusal of her "Principles of Government," we become conscious that fortune-telling is not conclusive to clear political thought, we here can learn that it is in an astonishing degree to the chicanery of cliques, and the furtherance of the designs of brazen selfishness.

She is the "standard bearer" for the *forty-two quasi* delegates who voted for her, whose names should have been published in the proceedings of that Convention! As such she arrogates the leadership of Spiritualism, and presses it into the support of a dozen different schemes which have little or no relation to it.

The threat of rebellion was thrown out previously to its incorporation in the "Message" in a set speech, and hence, was not a hasty utterance. Almost a year has elapsed since it was said that, unless congress reformed the laws, rebellion would be inaugurated. Was the threat that of a braggart, or are we now to see the red flag run up at 44 Broad street, and Spiritualists called upon to support the issue they have raised?

The Troy Convention was used as the means whereby to prostitute Spiritualism to the support of unparalled selfishness, and when Mrs. Woodhull said in her speech of acceptance, the spirits had foretold her election, she revealed the key to the black abyss of fraud and deception by which that event had been accomplished.

I would not narrow the sphere of Spiritualism, rather would I broaden it. It is a slave to no party or issue, but accepts the truths of all. The grand flood of angel manifestations has not for its sole aim to give the ballot to woman, or to make Mrs. Woodhull President of the United States of the World, nor to make men temperate, or to free the slave, or to break down the churches. But there are those who magnify their own views until they conceal the heavens, and believe their petty scheme the sole object for which Spiritualism has dawned on the world.

To such, the great cause in its completeness, says: "Not for one, but for all. I love the church, whose pillars are hoary with age, as well as the newest 'ism.' Mine is not impartial devotion to one, but to mold the truths of all into perfect order and completeness, and eliminate their errors."

Because a huckster consults his guardian-spirit about gardening, does not prove Spiritualism ordained especially to teach the best methods of dealing with manures and the offal-heap. The restriction and "manuring of its sphere," exists with the individual who wishes such unwarrantable claims,—not with the cause.

Blind superstition, or blind fanaticism, are equally reprehensible. Both are nourished by the same mother, whose name is ignorance. If we escape the former, to be bound hand and foot by the latter, we have lost rather than gained.

Berlin Hights, Ohio.

WONDERFUL MANIFESTATIONS.

Echoes from Morrow County, Ohio.

DEAR JOURNAL:—Thinking, perhaps, your readers would like to know how the good begun work of Spiritualism is prospering here, I thought it proper to lay the facts before you in all their true worth.

First of all, then, through the ever kind and profitable instructions of our angel voices, there as been established a spirit-room in this our beautiful village of Cardington, situated some thirty-eight miles North of Columbus, on the C. C. and Indianapolis Railroad. The favored spot is one given by the late Editor of the Cardington *Republican*, whose whole soul is launched out for the advancement of love, truth, and harmony throughout the land. His neat cottage residence is situated about a quarter-of-a-mile from the depot, and is easily found, and the visitor is thrice welcomed under their hospitable roof. In a small front-room stands, towering up to the ceiling, a nice, neat cabinet, the visiting-place of those who have once been active on earth, and now are endeavoring to show that, although absent in form, they are present in spirit to give such advice and counsel as none but an inhabitant of another world can give. There are assembled together every afternoon, at precisely one o'clock, those who expect to talk with angels, and listen to their love-stirring strains uttered from the large, tin trumpet, accompanied with violin, guitar, and trombone. Occasionally faces appear through the opening, with hands, from the size of an infant to those of a man. The most astonishing feature is the inclosing of the medium in a large sack, after hands and feet are firmly tied. While he is thus securely tied in the sack, the demonstrations proceed, which proves, or ought to prove to the world that there is a life, a knowledge beyond the narrow house to which they have once been consigned. Friends that have long, long years ago departed, take possession of the trumpet, and identify themselves in a wonderfully striking manner, and as the sentiment escapes from the mouth of the trumpet, the heart gives utterance to the thought expressed, the small tiny tear drops, and steals its way down the cheek of the young as well as the aged, who weep for joy at the knowledge they have gained.

Beautiful thought! Ties in Heaven! Friends gone before, just waiting to welcome you on the other shore! Accompany me, dear reader, as we enter this room. Every one seems anxious to see and to hear. The Medium who is the instrument employed for these truths is seated, and tied fast to his chair, ready for the work to proceed. As we take a look at him we see nothing of deception or trickery; but an honest, open countenance sheds forth an influence that whispers in the ears of all present, —pure, genuine feats are performed here. It may be well to state, perhaps, that this medium, R. M. Sherman, who is one of the Sherman Mediums, has, from the age of sixteen, been subject to the will of spirits. Goodness and mercy have followed him all his days. Peace has spread her wings; love has shed her influences; hope whispers, "Be still; better, and far more glorious things await thee yet." A little later in life, at the age of twenty, spirits appear to him in full form in the solitary forest, and in the old, dusty flouring mill, while the heavy sound of the wheels shake the entire building to its very foundation, seem to readily affirm that Spiritualism can as readily be shown here as any where else. It was found necessary, as in the days of Adam, to have a helpmate; so in the course of time, matters having been brought to a decisive stand point, the finer consumation is effected—a companion is given him to assist in climbing up the rugged steps of life. Heart and hands blended together, and they commence the journey. After a time a pledge of affection is presented—a daughter makes her appearence, which after a few days, a promise is laid upon the little innocent head, one that was formed in the Summer Land, carried out in the earth sphere. Little faces appear to her; and now, at the age of seven, the sweet presence of her darling brother adds much to grace the childish plays of both. The little darling was only lent for a season. Mother Nature had destined it for an other and more congenial home. A place seemed reserved for his aching head to rest. An angel grandmother, with a large number of other bright, and happy spirits, gave a call upon it one cold November morning, and bade it come, although a rent was made in the hearts of these parents. Now the little one approaches them, giving evidence that it has only laid away its precious body to receive a Heaven born one. Happy thought; absent in the flesh, but ever with you in spirit.

MARY.

Cardington, Ohio.

Items from La Porte, Ind.

WHAT WAS IT?

BROTHER JONES:—On the 15 ult., in company with my husband and some friends, I visited Chicago. We proceeded at once to Dr. Hooker's, 251½ Park Avenue. There were assembled in the pleasant parlors a goodly number of persons, mostly strangers to the family, and with one exception, unknown to us. These people had come together to witness the wonderful phenomena produced in the presence of Mrs. Maud Lord, daughter-in law of Mr. and Mrs. Hooker; but, presuming that you are familiar with the character of her, I will not detail the mysterious things that were said and done, by *invisible somebodies* or *somethings*, purporting to be spirits. Suffice it to say that the voices heard, names given, music played, articles exchanged, hands felt, and tests given, were unexpected and startling as they were convincing; but to my subject. On the night of the 16th, my husband and I retired early, and slept soundly, until about half past two A. M., when I was awakened by a noise in the room. I had scarcely time to collect my thoughts, when a sort of tattoo was beaten on the wall at the head of the bed. This was repeated several times in different parts of the room. Presently the guitar began to play, and perhaps two minutes had elapsed, when a voice so soft, so sweet, so plaintive, that it seemed not of earth, accompanied the instrument. Both sounded, first in the hall, then down stairs, constantly coming nearer, then receding, until it was almost lost in the distance. Not being very credulous, I thought that Mrs. Lord must be singing to her baby, and tried to account for the exquisite sweetness of the voice, and the delicate fingering of the instrument, by the fact that the doors were closed; but as if to contradict that, the voice suddenly changed to a heavy contralto and seemed to come quite against the door. In the mean time the tattoo was played as an interlude, with the singing and instrument, but in the room occupied by us. Somewhat frightened, I resolved to wake my husband, but found that he, too, was listening. I requested him to open the door, and learn, if possible, if Mrs. Lord was up. He did so—stepped out into the hall and called "Mrs. Lord." No answer came from her, but a voice close by him said in a loud whisper, heard by a Mr. West, myself and husband, "Go back; keep still and you will have good demonstrations." He lay down again. The music had ceased, when the door was opened and again the same soft voice was heard, but for a moment, however, for Mrs. Lord opened her door and demanded "Who is rapping on my door?" My husband said, "The spirits." "Oh dear," said she, "they have frightened me badly; I wish they would stop." Then again the voice said in a loud whisper, "Keep still," but whether from the disturbance or from some other cause, we heard nothing more during the night. In the morning, the family and guests, with the exception of Mrs. Lord, were all in the back parlor, discussing the matter, when we were startled by hearing the guitar playing again. We started to follow the sound, but as we approached the door of Mrs. Lord's sitting-room, it ceased. We went into her sleeping room, and found her in bed. While talking with her, the playing began again; but to be brief, after considerable search, we found the guitar hid away in a dark closet—opening out of the sitting room above mentioned. Now I am confident that no human agency produced any of the phenomena witnessed. The question then is, what is it? Will some of the wise ones who are constantly crying out against these things being produced by spirits, tell us what it is.

MRS. M. A. FORBES.

La Porte, Ind.

Christian Idolatary.

Christmas! What a significant word! For the eighteen hundred and seventy-one years, this day has been celebrated as the great day of all others—a day to be commemorated,—to be held sacred above any other division of time, and the day when the Saviour of the world made his advent upon this "sin-stricken" planet. Theologians extol Christmas quite highly, and often revert to the birth of Jesus, and the humble condition of him and his mother as laying in the manger, etc., yet, notwithstanding their humble condition, they have been idolized and worshipped by a large portion of the human race.

As for our part, we have had our idolatrous locks shorn, and consequently, have been stripped of our strength of faith in the "immaculate son of God," and only view these days of festivity as the product of ignorance and superstition palmed off upon the people by cunning, designing priests. Look at it for one moment!

Who, in this enlightened age, would believe that a virgin could conceive without cohabitation with the other sex; yet, for nearly nineteen centuries, theology has taught that Jesus was the result of the overshadowing of the virgin by the Holy Ghost. Should a like circumstance occur to-day, there would be a search made for a father by the grand jury of the court.

Would it not be more possible to suppose that some "high priest" had been practicing "free love" (lust) upon the virgin, and to evade the disgrace, charged it upon the Holy Ghost? But, as the Holy Ghost must face the music, we have a right to enquire if he was "legitimately married" to the *Virgin;* if not, then, he is guilty of fornication, and Christianity has been idolizing and celebrating the birth of an unholy child thereby giving sanction to the practice of "free love" in the third person of their mysterious "Triune God," who according to orthodoxy, violated the command, "Thou shalt not commit adultery."

Again, according to theology, each person of the God-head is equal, in all respects, to the Father. Now, if the Father, Son, and Holy Ghost combined, constitute the father of Jesus the son, we are at a loss to trace the lineage of the son.

Would not the begotten (who is called God equal with the Father from all eternity) be his own father,—self-begotten, and consequently, is both father and grandfather of himself, in three personages,—namely, Father, Son, and Holy Ghost.

But a word in regard to the mother of this mysterious personage.

She is said to be a "virgin." Can this be true? As we understand the term virgin, it means, according to Webster, a woman who has had no carnal knowledge of man. How, then, could Jesus be born of a virgin? The fact of being pregnant precludes virgisity, and renders the account fallacious.

Yet, after all the light of past ages are thrown upon the subject of a false religion, there are still those who adhere to the old bigoted ideas of "total depravity," and the "necessity of a Saviour," who shall serve as a scapegoat to carry their sins,—not having courage sufficient to work out their own salvation, and to perpetuate their false theories, suffer themselves to be led by the cruel priesthood to the observance of days of festivity and gluttony, thereby stultifying the development of the intellect, and subjugating their soul, body, and purse, to the dictum of their carnal leaders, who, when after shearing, cares not what becomes of the flock.

Would that all men and women would exercise the God-given talent committed to them, acting freely, judging righteously, and above all, laboring dilligently to persuade mankind to throw off the yoke of bondage and be free, —free from superstition, bigotry, and priestly bondage.

D. M. GRAHAM.

J. L. Potter's Report.

BROTHER JONES:—My report for January is as follows: Places visited,—Vernon Center, Sterling Center, Itasca, Albert Lea, Bancroft, Lyle, Rose Creek, and Le Roy. Number of lectures given, twenty; number joining association, *twenty-two;* amount received in collections and yearly dues, $44.70; expenses, $3.47. The cause is progressing finely. Oppositions of all kinds have nearly ceased. Theology has crawled into its hole, leaving us entirely alone, while it manipulates our *Government* with its feverish slimy hands. We do not get opposition enough to make it interesting. The people generally are turning their attention to the philosophical aspect of Spiritualism, virtually admitting through their silence, its truthfulness. We must keep pushing the cause forward, both by word and deed. Ours will be the victory in the end.

J. L. POTTER.

Le Roy, Minnesota, February 1st, 1872.

OUR THANKS to the friends who are so nobly exerting themselves to circulate the JOURNAL.

Notes from Cleveland.

BROTHER JONES:—While writing, I would say that reports of the manifestations at Moravia, N. Y., and with Dr. Slade, New York city, are read with intense interest, and go farther to excite interest and to awaken inquiry, than any other matter that can be published. I am exceedingly pleased to find that you gave such matter a conspicuous place in the JOURNAL, as well as that which is new and fresh from the *fountain*. Not that I would wish in the least to dictate, but simply to suggest and give my opinion on Mrs. Woodhull,—which is this: She is a *fanatic* of the most dangerous and damaging kind to the cause of Spiritualism! Thousands of investigators, and those who were disposed to look favorably upon us, now turn in disgust at the sentiments and theories advanced by this woman. Her notions of love and the marriage relation, are the most objectionable, as they place in the hands of our enemies a powerful weapon to wield against us, inasmuch, I regret to say, as she is endorsed, as far as I have noticed, by the spiritual press, and also stands elected President of the association of Spiritualists. I hope you will "go slow" on this woman. I regard her as a dangerous fire brand in "Messiah's Holy Camp." Had she not been so widely endorsed by our people, could say she was acting on her own responsibility, but when we attempt to do this, we are met with the facts as above stated, which we cannot deny, but which our people will find (in my opinion) is *sadly* out of place.

We had reached a point when the outside and opposing world was compelled to acknowledge we had *facts* for the basis of our philosophy, and gradually showed some little signs of respect, but this adopting and endorsing of Woodhull has swept away the work of years. Not that there is any less of true Spiritualism, but the *disgrace* that is brought upon it by this unlucky movement, is truly lamentable. If it does not lead to a general division of Spiritualists, it will at least be the cause of irreparable mischief, and retard our onward march beyond anything that has happened since the days of John M. Spear, or that can be imagined or contemplated.

D. A. EDDY.

REMARKS.—We have not the least fear for results.—We look upon the election of Mrs. Woodhull as President of the *American Association of Spiritualists* as appropriate—as capping the climax of absurdities. The Institution has, from its inauguration, been a *burlesque* upon Spiritualism.

The electing her president, and putting her forth as a candidate for the presidency of the United States, and the endorsement of her designs to *create a rebellion* against the government unless it endorsed her vagaries in regard to the recent amendments to the constitution, will open the eyes of all to a sense of abhorrence, not only of the American Association of Spiritualists, but also to the religious and political vagaries it has so often attempted to impose upon the people, and against which this JOURNAL has ever raised the voice of opposition.

Items from Tennessee.

DEAR BROTHER:—Having been in Memphis, Tenn., on business, for some time past, I have had the pleasure of hearing Moses Hull lecture several times on our beautiful harmonial philosophy. He is truly a man of rare ability and is drawing very fair and intelligent audiences, that appear to be well satisfied, and I think he is creating quite an interest in the subject, which I trust will have a lasting influence for good. The Spiritualists appear to be quite numerous and out-spoken in Memphis, and had enjoyed a course of lectures from Rev. J. M. Peebles, a short time before the advent of Mr. Hull. Mrs. Hollis has been there also for some three weeks past, giving very satisfactory tests in independent writing, and spirits speaking in audible voice to their friends in her dark seances; so, taking all in all they are having a rich treat; but there was one occasion on Sunday, 7 inst., that to me produced rather unpleasant sensations, and which I was sorry for, as I could not see the necessity of Mr. Hull pursuing the course he did in regard to another, and for aught I know, a justly celebrated medium, Chas. H. Read, who had just arrived in the city. A short time before Mr. Hull's lecture commenced, I saw the two gentlemen meet, apparently on amiable terms. When Mr. Hull arose to commence his exercises, he had some written notices or announcements to read, amongst them one announcing that Mr. Chas. H. Read, the physical medium, had arrived in the city and proposed to remain a few days and give public exhibitions; after reading which, Mr. Hull went on to advise the audience to go and see him; but observed that individually he took no stock in Mr. Reed. Then again in the evening he had a similar notice to read, and advised the audience to go and see him, but to go with their eyes open, as some mediums would cheat, and he believed Mr. Read would cheat if he could. Now, it struck me very forcibly that it was very unnecessary to announce a brother Spiritualist in a strange place in that manner, whatever might have been his individual opinion of Mr. Read, and I fear he has done himself and the cause no good by such a course. Mr. Hull ought to remember that not long since he was compelled to reverse a hasty decision he made in regard to a lady medium, whom he thought proper to accuse of dishonesty, and if he really has the good of the cause at heart, which I believe he has, he should go a little slower and be more careful about condemning others.

THOMAS P. WILSON.

ALL ABOUT GHOSTS.

Spiritualism in various parts of the Country.

DEAR BROTHER—I am a trial subscriber to your live paper and I think I can safely say I like it better than any other periodical.

I have just clipped a column from the *Sioux City Journal* for Sunday, January 21st, '72, entitled "Ghosts," which is raising quite an excitement here, and if you desire to re-publish it, I will endeavor to keep you posted in regard to the matter; the property "haunted" sold three years ago for $7,000 and is probably worth $10,000 now, and in view of the damage to its prospects, it is presumed the owner would pay handsomely to suppress the phenomena.

WILLIAM A. FOX.

Sioux City, Iowa, Jan. 22d, 1872.

A HAUNTED HOUSE AND HOW ITS HAUNTED.

For some time past, reports have been current in the eastern portion of the city to the effect that the fine residence on Court street, between Third and Fourth, known as the "Sawyer's property," is the scene of certain demonstrations which cannot be accounted for by those who see and hear them, upon any other hypothesis than that of supernatural agency. Last evening a reporter of *The Journal* visited the house and heard from the occupants a number of statements in regard to demonstrations, an intimate acquaintance with which might be calculated to set shivers and chills to playing leap frog up and down one's spinal column.

As yet the particular species of spooks which disturb the quiet of the house, whether they be "black spirits or white, blue spirits or gray," is a mystery. The first report of which we have learned, was current a year or so ago, to the effect that a headless man made semi-occasional visits around the house; but we could trace this to no *head*, no one that we met ever having actually seen the figure. The parties occupying the house last summer were debarred the privilege of seeing anything in the way of a "ghost or goblin damned." After they vacated the house, last October, emptiness and spooks held it for their own until during the early winter, when some four or five families moved into it; but the ghosts had for so long a time held sway in it, and they entered such a forcible protest, in the way of groans, and perhaps hisses and other evidences of disapproval, that, although the human inmates held the house rent-free, some of them preferred to not hold it all, and so moved out. After this, the present occupants took possession, determined that it would require something more substantial than anything of which they had heard in regard to the premises to oust them. From them we learn the following, as a few among the many things beyond their ken in their experience there.

Partitioned off from the middle room on the first floor is a small room, the entrance to which is from the front parlor. From this apartment issued sounds during the night, which those who hear them say are unmistakably the deep bass voice of a man in angry dialogue with a woman who talks in high soprano. They can distinguish no words, but the inflection and emphasis are what a domestic muss would require to make it a success. This portion of the entertainment may always be relied upon, and is never postponed on account of the weather.

Around the front part of the house is built a covered porch. On this footsteps are frequently heard, and that, too, as is alleged, when there is no one walking there whose presence can be detected with the naked eye.

On calm nights, sometimes, the whole house commences quivering, until the goblets in the dresser execute an empty hob-or-nob, and the crockery and stove furniture set up a jingling equal to a charivari

On the north side of the house is an old well which has been converted into a cistern, all the eave-spouts of the house emptying into it. Until lately, the water from this was used for dish and clothes washing. But this is now impossible. When the water is heated, it gives forth such a fearful stench that it cannot be used, and clothes washed in it are turned blood-red. The lady of the house avers that last week two shirts went into the wash white linen and came out pink gingham. Mr. J. H. Bolton, who has been appointed agent for Mr. Rowe, owner of the property, says he has instructions to clean the cistern as soon as the house is vacant. Explorations with a long pole reveal the fact that there is a large body of some kind in the bottom of the cistern, and it is suspected by those who made the examination that it is that of some person who has met with foul dealing, and been thrown in there for concealment.

A few nights ago, a gentleman in one of the chambers had the bed clothes pulled off him while he was asleep. He suspected that it was the work of some one trying to frighten him, but he listened in vain for anything indicating human presence. He then arose, lit a lamp, found the doors locked just as he had left them, and the bed clothes lying on the floor as evenly as the most expert chambermaid could have spread them. He is reputed to be a very courageous individual, and says he is willing to swear to the above statement as being correct in every particular.

For these demonstrations we have not the necessary data for a full explanation based upon natural laws. We have recorded them just as they are believed to transpire by those who are experiencing them.

SUPERNATUAL DEMONSTRATIONS IN AN ALLEGHANY CITY TENEMENT.

[*From the Pittsburgh Commercial, Jan. 27.*]

The usual quiet which has prevailed in Allegheny for some time past has been considerably disturbed the last few days by the report of the existence of a "haunted house" in the eastern part of the city. It forms now the general topic of conversation, and the wildest rumors concerning it are afloat. The house has been occupied by a prominent official, but the strange noises, the groanings, etc., which have occured nightly, so annoyed the occupants that they were compelled to vacate the premises yesterday. The official moved into the house about twelve months ago, and these noises commenced the first night, and have continued nightly ever since. The only reason given by him for not removing sooner is, that he wished to ascertain the cause that brought these demonstrations. As he is no believer in "ghosts," Spiritualism, or anything of a like nature, he had never felt the least fear as to the probable consequences of his remaining in the house, or that his wife was in danger. Every effort, however, made to explain the mystery, or to discover the causes that produced such noises, has proved futile. Below is given a brief account of these singular occurrences which was obtained from the gentleman himself, and can be relied upon as true. The gentleman is willing to certify at any time that the occurrences mentioned below are facts, and that any party can be convinced by a night's sojourn in the house. The noises occurred for two months between the hours of 7 and 8, and the remaining months after 4 o'clock in the morning. One evening he heard a knock at the door which leads from the hall into the kitchen, but when the door was opened he found that no person was there. He closed the door, but had no sooner taken his seat than another knock was heard. He inquired who was there, when a voice representing a female, answered, "Me." He next asked, "What do you want?" when the answer, "I want in," was received. He then walked lightly to the door and quickly opened it, when he heard soft footsteps glide up the stairs, but could see no form. He then rushed up stairs, and searched the rooms, but found that no person was near. At another time, a lady visitor rushed into the kitchen, pale as a sheet, and was unable to speak for some time. After recovering somewhat from her fright, she stated (it was about 7 o'clock) that she had come so spend the evening. When she entered the hall, and was walking toward the door leading into the sitting room, some person pushed her violently against the wall, held her there a moment and then fled up stairs. The search for the person, however, was fruitless. It may be stated here that the house was a double one, and a hall ran through the center. At another time, he was visited by a brother-in-law. One evening while he was lying awake in bed, he felt a hand, as cold as a corpse, touch his face. He jumped out of bed, struck a light, but saw no person around. Being afraid to go to bed again, he reclined on a sofa but before many minutes had elapsed the sofa rocked like a cradle. He woke the gentleman of the house, who was in an adjoining room, and made known the circumstance to him, but the efforts to discover the cause of such an unnatural occurrence proved futile.

The most wonderful occurrence remains to be told. One night a very singular noise was heard. When the parents arose an awful sight presented itself. The child, who was lying in the cradle, was naked, and the bed-clothes having been scattered about the floor, and the clothes taken off the child and also scattered here and there. Another time, while he was up stairs, he heard a crash down stairs, as if a person had a very heavy ax, and with it was striking the table with all his might. He rushed down stairs, when singular to relate, he discovered nothing unusual, and not the faintest noise was heard. He was astonished, however, to hear the same noise, but not quite so loud, from the very spot up stairs which he had left. He then went up stairs with a revolver in his possession, when he heard light footsteps as if some person was walking around the room. He could, as on every other occasion, only hear the sounds, but could not see anything. Anxious to know what some of his friends would think of the matter, he would sometimes invite them to his house at a certain hour. One time, when one of his friends was sitting with him in the parlor, his friend suddenly stopped in his conversation and said, "What's that?" He replied, we are used to that. The visitor remarked that that noise was very singular, and that something was wrong. He insisted on accompanying the gentleman of the house up stairs to ascertain the cause of the noise, but he would not allow him, fearing that he might get so frightened as to injure him, as he was already as white as a sheet from fright. He went up stairs alone, when he heard light footsteps around him, as if a person were walking in a circle arorund him within a foot, and in fact at times would come in contact with him. The visitor finally also went up stairs, when the walking was continued. Nothing could be seen. Several times his children would rush to him, having been terribly frightened. They said they had heard some one knock at the window, or hammer on the window, or walk around the room. One time the gentleman had a young married couple occupying a room up stairs, who intended to remain a few days. The first night the benedict had occasion to go down stairs. He was not absent a moment, when he rushed into the room, panting and as pale as death, and fell exhausted on the bed. His wife was almost crazed with fear, wondering what had occurred. He answered in a few moments, and said that just as he commenced going down stairs something pushed him down the stairs. The couple left the house early the next morning.

The above is the statement given by the gentleman himself, and he will vouch for its truth. He does not attempt to give any explanation for these unnatural occurrences, and as he does not believe in "ghosts," he is at a loss to account for them. The house has been thoroughly searched. the walls examined and everything possible done to find a natural cause, but to no purpose. He has had a number of his friends at one time in and around the house when these occurrences took place, but the greatest vigilance, and the most thorough searching failed to find any cause for the singular phenomena. These occurrences have greatly affected the health of his wife and children. His wife was anxious to move soon after they first occupied the house, but he said no harm would be done them, and he wished to remain to learn the cause of the occurrenses. His wife soon became so frightened that she would not remain in the house during his absence, but would always stay with the neighbors. Several times she had, after the noises, to be carried into a neighbor's house. Her health failed so rapidly that, finally, he agreed to move, which was done yesterday. The above are only some of the main incidents that have taken place there. Every night something unusual would occur. Sometimes it would be continual rapping, sometimes talking or whispering, groaning, walking, etc. Some old residents in the vicinity state that the house has been haunted for 20 years past. The occurrences, however, were months at a time so light as not to create much alarm. Sometimes a year would elapse and nothing unusual would occur. It is also said that there have been a large number of deaths in the house.

GHOSTLY PRANKS IN NEW YORK.

[*Correspondence of the Boston Post.*]

NEW YORK, NOV. 7.

Whatever may be the attraction, certain it is that New York State is favored above all others by the disembodied spirits that float promiscuously through space, in airy rainment, and make surprising and uncalled-for visits on persons to whom, when they were in the flesh and walking around the streets, after the manner of well-conducted mortals, they were entire strangers even in name. It was in this State that the Fox sisters lived and flourished, and in them Rochester had the honor of producing the first spiritual mediums in the country. Within a few months, in Moravia, more wonderful revelations are constantly brought to light; pictured faces appear on the window panes, some of them recognized, others entirely unknown, and nearly every family is setting up an independent and inexpensive picture gallery. And now a house here in New York, only a short distance from the business center of the city, starts up a legion of ghosts on its own account, and the strange visitors and the family have grand set-tos for possession, which usually results in the discomfited rout of the inhabitants, leaving the ghosts victors. Whatever room they choose to take for a night's frolic, that room must be left to them, else there is no peace. A few nights since there was a company of friends assembled in the drawingroom, chatting and laughing merrily, talking over this very thing, and wondering what freak they would try to carry out, when one of the number proposed some music. On trying to open the piano it was found to be locked and the key gone; there were no traces of it anywhere, although a thorough search was made. The search was abandoned and the conversation resumed, when the notes of the piano were heard from the front drawing-room. Up jumped the hostess.

"That's one of Ellie's tricks. She's been hiding the key to bother us," but as she spoke, Ellie herself came into the room.

"Who's that playing?"

"Why, I thought it was you."

"No; I've been looking for the key and could not find it."

The whole party hurried into the front drawing-room; the gas was burning brilliantly, where only one burner had been dimly lighted before; the piano was shut, just as they had left it, but from whence came all this wonderful music; now it ran swiftly over the keys, thundering down through the octaves, piling harmony upon harmony until the room was filled with it; then it softened down to a clear, sweet, hymn-like melody, so soft and pure that it quieted and hushed even the anxiety of those that listened; suddenly it stopped—the gas was turned out except the one burner that was just lighted, and on looking at the piano there was the key in the lock, where it belonged, but from which place it had been missed only a few minutes before. Evidently the powers, whatever they were, were on a frolic that night, for no sooner had the party seated themselves than one young gentleman was taken up in his chair and carried entirely across the room. In vain he struggled and tried to get out of the chair; he could not move he was held so tightly, and he was compelled to take the novel ride whether he would or not. Then overheard came the most fearful noise, as of persons running across the floor as fast and as heavy as they could; very much such a noise as half-grown boys might make in a game of "tag" if they were allowed to indulge in that out-of-door game over carpets and among nice furniture.

"I can't stand that any longer," said the young lady whose room was being taken such liberties with; "let,s go up and see what's going on. I don't believe there will be an article of furniture left whole in the room if this continues," as a crash louder than any of the previous noises were heard.

Up stairs they all went, the noise, which had been growing louder until they reached the landing, suddenly ceasing. The gas was burning brightly in all the chambers, but in one where the noise had been heard there was the most perfect disorder.

All the clothes had been taken from the beds and drawn across the room, books turned upside down on the shelves, bureau drawers drawn out and their contents deposited on the floor, a large mirror that one person could hardly lift taken from the bureau and placed on the sink, pictures turned with their faces to the wall, two immense trunks turned topsy-turvy, clothes taken from nails in the closet and Put in a heap on the floor,—in short, everything as entirely out of place as it could be possibly. To put things right was the steady work of over an hour. At last everything was righted; but no sooner was the last thing done than the tumult commenced. Drawers flew out and across the room before their very eyes, every thing that was laid down was moved, and nothing would stay where it was put. It was evident enough that the ghosts had taken this their play-room that night, and nobody was to be allowed to play there; so they vacated the room, shut the doors, and left it in possession of the occupants. There was little sleep that night for the noise that was made, and it was not until the faint grey of the morning shone in at the windows, and the first hum and noise of city awakening was heard outside that the house was still. On opening the door, everything was in perfect order, except that the contents of the drawer was changed, and there was a long hunt for several articles that were found days after in the queerest places.

This was only one night's experience! There is scarcely a day that some manifestation is not made. Quite as often it is done in broad daylight, only then there is no noise—everything is quiet. It is not until after dark that the noises are heard. Things disappear mysteriously, taken from directly under people's eyes, and cannot be found anywhere. A hat will be hung in a closet, and before the wearer can get over two flights of stairs, to the dining room, the hat will be there, perched on the top of a dish or on some closet shelf. Articles of wearing apparel are missed in the morning that were placed carefully on chairs the night before, and will be found placed between mattresses of an occupied bed, and the occupants had not left the room, nor had any one been in from outside. Bells are rung in the night, doors opened and shut, gas lighted and put out, all sorts of mad pranks played. As yet no clew to the mystery has been found. The people have watched and set traps to catch the offenders and mischief-makers, but watching results in nothing, and all the traps catch nobody. Sometimes, for weeks at a time, there will be no demonstrations of any kind, and the family will think they are rid of the trouble and will be bothered no more, but while they are congratulating themselves on their good fortune, their quiet is broken, and they have the same thing to endure over again for several nights in succession, until at last, worn out with wakefulness, they sleep in spite of all the noise.

A great many people visit the house, trying to find out what is the cause of all the commotion, or skeptics, who laugh and turn up their noses at every tale of the supernatural, vowing that it is only imagination or excitement, but who go away convinced that the imagination has nothing to do with it—quite in the dark as to what it is, only knowing that it is something they cannot understand; and for once they are silenced and have nothing to say—no theories even to offer. And still the ghostly parties go on and the frolics continue unabated by the influx of curious visitors, and all this in the very centre of the busiest city on the continent.

"MYSTERIOUS PHANTOMS VISITING OUR CITY."

From the Salt Lake Tribune.

The tardy loiterers at the "stock board," Reid's building, Friday night were horribly startled as they were taking their nightcaps, by the appearance on the window glasses of the well defined outlines of human faces, which seemed to peer into the obscurity of the night with wonderful naturalness. At first glance the spectators were convinced that the ghostographs, as they may be called, were mere figments of a heated imagination, the result of the last nightcap. But calmer and and more composed investigation developed that that they were real phantom faces, such, perhaps, as those which created so much excitement in San Francisco lately. The phantom types, if we may use the expression, are three in number. The first is that of the face of an old man, with sharp features and keen eyes peering through a pair of spectacles which rest far down on his nose. There is a suggestion of eager watchfulness and anxiety about his features, at once striking and touching. For aught we know, he may be looking for the return of Brigham Young, or the admission of Utah as a State into the Union. The ghost was evidently a politician while in the flesh on earth. The next face is that of a beautiful maiden of eighteen or twenty years, rather prim, sedate, and a trifle conscious, though evidently sad, yet not ignorant of the existence of Jeter Clinton. The third is that of the sweet, innocent, sprightly face of a little girl, with flowing curls, and a sad, soft eye, which looks wonderingly from the misty depths, as if all this Salt Lake experience was novel and strange enough for her brief philosophy. There is a touch of mournful sadness in the features of all the faces which must excite a reciprocal emotion in the breasts of the spectators.

How these ghostographs came there, is the mystery. But there they are, and evidently portraits. Charley Yeomans is pestered to death with inquiries of the curious, but he can give no explanation, and Charley Price is just af far from finding the cause as any one. Possibly Pat, who is versed in occult sciences, having been born in Havre, can explain the matter. Meanwhile the ghostographs are the sensation—if they do not fade away.

Mass Spiritual Convention at Darien, Wisconsin, January 20th and 21st, 1872.

Opening services commenced on Friday evening 19th. Officers chosen:—President, John Williams; Secretary, Mrs. A. C. Spalding; Committee on Business, Edwin Carter, Philip Ellis, Cyrus Lippitt, Mrs. Adaline Carter, Mr. J. J. Johnson. Speakers present, J. O. Barrett, Cephas B. Lynn, and E. W. Stephens. Mr. Stephens made a few remarks, alluding to the gathering one year since, the object of the meeting, progress since, etc. Mr. Lynn was then called on for the evening's discourse, which he delivered in his eloquent style ran briefly over the signs of growth in the cause, since his labor with them one year ago. We were not chasing myths. There was substance. Our cardinal ideas do possess vitality. We were here in the name of religion; came to acquire new strength and have our perceptions quickened. The light obtained from Spiritualism is the only exposition of true religion. Destruction comes in incidentally. We destroy to build better, and only destroy little fences around sects. There are many roads and many saviours; ours is the basis of freedom. The pulpit is in bondage; ministers have thoughts and ideas of their own; they read Davis, spiritual papers, etc., but they are hedged in, dare not go out of limits. As soon as thought to be radical they are cast out. As a republic is a culmination of governmental ideas, so is Spiritualism a culmination of religious ideas; noticed the chaotic state of affairs, preachers changing from each sect, going to others; spoke of lyceums and daily schools, and the too much drilling of children. Adjourned.

SATURDAY MORNING SESSION.

On assembling Saturday morning an hour was appropriated to conference. Mr. Leander Ellis said his old mother church, Methodist, was a nursing mother to his present belief; much in it of genuine Spiritualism. They were only locked up at a certain point, else all as a body would go over. He was willing all should be tested on orthodox churches, as where their home was they would naturally tend, and so be transplanted into gardens where they would bear fruit.

Mr. Barrett differed somewhat with the good brother. He rather enjoyed putting his foot in the ant heap of churches. He had felt the barbed arrows sent thence. The churches, as a body, with all its wings, was the arch enemy of Spiritualism. Thinks best to cut right and left on them,

A Universalist brother, J. C. Crawford, invited, said for the last twenty-five years, he had been a firm believer in the presence and power of the spiritual world. Believes it felt in all, but stands out more especially in the liberal churches. Think the objectionable phases in Spiritualism is scum and effervescence. By and by all will assimilate and more and more interblend.

Mr. Benjamin, overseer of prisoners at Waupun, said he did not believe in putting his foot in the ant hill. Churches have developed and built up structures necessary before this day; sees and deplores the destructive tendency of inharmony among ourselves, especially the antagonism among speakers.

Mr. Lynn animadverts upon Mr. Crawford's idea of scum, etc. He sees like objections in all churches. Spirits come to revolutionize and bring order and better ideas. Belief in Christ, not in religion.

[Here came in a little friendly sparring between Mr. Crawford, Mr. Barrett and Mr. Lynn,—Mr. C. announcing himself a Christian Spiritualist.]

Mr. Lynn says we are yet an enigma to ourselves, a heterogeneous mass, come from all grades and conditions in life.

Morning lectures by Mr. Barrett and Mr. Lynn.

Mrs. Barrett read a poem; then her husband said it was a fact in history that every outcropping of religion in all its grand divisions had been established by angel agency, through seers and mediums. To us it came unsought, startling us from our dreams. It was a fact in all progress, that not logic, but phenomena inaugurates new science. Nothing in erudition or human history bears any comparison to this power which has leaped upon us. The clearest thinkers, the truest scientists are touched by its light. It affords us a religion, too, and true worship of God, which he illustrated in tender and touching allusions to human sympathy and suffering.

Mr. Lynn believed Spiritualism to be a religion broader and more universal than anything preceding it. All others grew out of local conditions; when their purpose is fulfilled they pass away. Ours is of universal application, therefore the marvelous fact of its having in so short a space of time spread all over the world. Some have got settled and don't need phenomena. Thousands upon thousands do. Mediumships is our leading feature. All societies should make it a careful and especial study. There is a residuum in all its most imperfect phases,—something to build up. Phenomena do not lead to fanaticism. We occupy middle ground, not fanatical, not material. If we followed the old line of religionists, we should deify mediums. The Fox girls would be Christs to us. Believes the free platform will end in religious organizations, where the matter can come in. Were there channels through which it could come, wealth would flow in to us for educational purposes. We are the results of the evolutions of all ages,—come as the type of a new and better religion. Are not a ship at sea without a rudder, and God himself is at the helm. Adjourned.

At noon quite a company of friends came in from Beloit and among them our other speaker, Mrs. Mattie H. Parry.

AFTERNOON SESSION.

On assembling for afternoon service, Mr. Crawford was invited to speak as in conference. He could not fully express his views, having some peculiar ones on the divinity of Christ. He believes that time was when God alone existed, and when his creative power first exercised itself; a spiritual entity little lower than himself was the result, and this was Christ. When the man Jesus in after ages was baptised, the Christ spirit descended upon him, creating him Jesus Christ. In proof gave many passages of scripture and much explanation. Closed with an appeal to the audience to take the Lord Jesus Christ as their guide and leader.

Mr. Stephens gave the second afternoon lecture. What was he to say?—angels must decide, must have a little reference to what his brother had said. Spiritualism was not a religion of forms, faith and worship according to orthodox ideas. It was exemplified by inviting brother Crawford to speak on this platform. Universalists would not have given the same licence. The orthodox religion comes down to us with its iron heel of authority. Now, if one follows Christ's example in healing, the finger of scorn is pointed at him. Believes Christ to be the elder brother, and should be highest in our affections; also, that He is progressive. The blood that washes from all uncleanness we see in rills, and dews, and mountain streams, and all sweet and beautiful things created by our Heavenly Father.

EVENING SESSION.

Saturday evening lecture by Mrs. Parry. Subject, "The relation of Doctrine to Principle." Upon the question of doctrine hinges all the expression of faith, or ideas. Doctrine is changeable, simply the result of civilization. Truth not changeable, not created, existed. The peculiar relations pertaining to individual man, die out with him; no need of waging war upon each other. If we have discovered better ways, communicate them kindly. Every nation and tribe has a thelogy of their own. Can we not find ours without delving in pagages? As the relation of body and soul, so is Doctrine and Principle. Doctrine is the body, precept the soul. Doctrine and faith are changeable as man becomes civilized; absurd then to guard over it as Longfellow says, "Waning we drop the jewel and hold the setting." As to baptism, each sect settles it satisfactorily to that, and each prove all from scripture. Of the six or seven hundred different sects, all prove their own from the bible. Experience, knowledge and surroundings, shape our belief. In the future *our* doctrines will be far behind the times, so let us not blame those behind us. Every doctrine and all beliefs are more or less enveloped in husks. When Calvin came out his little way, he stripped off some of the dark husks. Beecher is stripping off some more. He is in a transition stage. The next age will produce a man head and shoulders above Beecher. One generation strips off one leaf; the next one more. Human justice rises above doctrines. As we grow, we open our souls to the Divine teachings. Adjourned.

SUNDAY MORNING SESSION.

Mr. Williams told of his first efforts alone in Darien. Engaged lecturers,—Mrs. Britt, Mattie Hulett and others, and from that time until the present the interest has been increasing. The cheering view warms his heart. He could now utter the sentiment of Simeon of old. Now in the vale of years wishes to devote the remainder of his days to learning of the country he is going to, as years ago he sought to learn of these western lands before emigrating thither.

Mrs. Miles said it was more important to learn how to live than to discuss unimportant questions; alluding to a proposition of Mr. Crawford to discuss at some future time their conflicting ideas, she said we must work from the light within, and be faithful and true to self.

Mr. Ellis spoke more of his kind loving words for all.

Mr. Love, of Roscoe, whose soul has been wrung with sorrow for the loss of darling children, relates his conversion to this glorious belief. He was reared a close Baptist, but would have been an Infidel, had it not have been for his dreams which showed intelligence back of them. The tests came in his own family, and the relation was intensely interesting, and only closed too soon, as the hour for the regular lecture had arrived.

After the soul-thrilling music and words of "The evergreen shore," Mrs. Barrett read very effectively, Lizzie Doten's "Famished Heart."

Mr. Barrett, after preliminaries concerning unpleasant experiences in uttering painful truths, took for his subject, "Difference beiween Us." He said that no system was all afloat, the mind asks for a foundation to build upon. Objectors say of us, we never find God, never are at rest. Theologians are theorists. Spiritual discord comes from theories. Theologians pray much, act less. Spiritualists the reverse; rest nothing on faith alone; use the test of science. Theologians aristocratic, fashionable well ordered generally. Spiritualists crude, lowly everywhere, and often not where to lay their heads. Not proved that we have no standard around which to rally.

We have the natural elements and laws; these are standard; these are God's Bible. There is authority in every leaf, breeze, or element in God's visible world, and we can not escape the penalties of their violation.

Christ was unchurched in his time. The historical Christ is dead; the live one ours. Anything bound, corded, dies. Saviorhood lies in the unity of forces of whatever we can bless, or whatever can bless us. Nature is divine; man is divine; all things are co-related. God can not get outside the univese. Those persons are religious, who find God in all things; are devout, who worship the Divine in all. Our haste to build sects, to organize, prophesies the good time coming.

The Nazarene was scorned, spit upon, for those coming after him; so we must bear, and labor, and hope in our toil. Those who ask what good, see spots upon the sun. Would they blot out the sun? One of our great uses is the disturbance we create. It is something to awaken thought; something to cause the world to question everything that has a bearing on human interest.

He sees something prophetic in the late bloody struggle in France; the Commune movement not understood. Underlying it is the substratum of European liberty.

Adjourned.

AFTERNOON SESSION.

Conference. Time occupied by Mr. Stephens, in relating his experience at Moravia. Substantiates the truth of the most startling accounts given us through the papers. He saw and talked with several members of his family, and in his eloquent and minute relation of circumstances, drew tears from most eyes in the large audience, who hung upon his words.

Music: "We shall meet beyond the river."

Mrs. Herring recited very beautifully the "Spirit Mother."

Mrs. Parry then took the stand for the afternoon. Subject of lecture, "Whither are We Tending?"—

Both the theological and the spiritual world have reiterated this question since Spiritualism was known. Hope the time will come when ISM will be stricken off from anything pertaining to human needs. It is authority, when they who have found a truth, think others may see and feel as they see and feel. We have tried twenty years to establish the authority of Spiritualism, and have not succeeded. Until we acknowledge infallibility, which even Romanists doubt, we can not take any person's belief for authority. In shaking off the old school, we may get as tightly bound in the new. The mere fact of belief in

(Concluded on third page.)

Arts and Sciences.

BY.....Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and subscriptions will be received by Dr. Y. A Carr. Address Lock Box 330, Mobile, Alabama.

(NUMBER XVIII.)

Outlines of Physiology briefly Considered.

Since we can only learn of the true relative nature and character of matter and the life of matter by their mutual manifestations through each other, our special consideration of man involves a critical study of both the organism and its manifestations of mind,—the latter of which, (mind) coming through the former as a relation, and thence going, obedient to the laws of all being, can only be approached through the source of its manifestations; hence, the necessity of the brief consideration of the leading laws of action generally classified and considered, under the head of physiology.

Our chief object, the ultimate good of all live industrious thinkers, involves a heavy task both to the writer and reader, yet will, it is hoped and believed, open a way for future custom, that is, the shedding of scientific light through the weekly and daily press, that would otherwise never reach the masses whose every interest is so much involved in a comprehension of the premises.

Physiology is that phase of natural science treating of the phenomenon attending the organization of all organized bodies. The whole realm of nature may be considered as composed of, and marked with, two general divisions:

1. The tangible or material bodies, whose organization commences within and extends outward.

2. Ponderable or imponderable bodies whose formation depends on a process of concretion, aggregation, or chemical affinity, generally commencing without and extending inward.

The first is called organic, the second, inorganic, both respectively containing characteristic properties peculiar to their grades of being, generally called material and dynamic, which terms really imply the idea of the outer body and inner life, which are found inseperably blended as a necessity for the existences of given matter and life-measure in all special types of form.

The imponderable phases of life are as essential to all form, as form is essential to all life. Though this paragraph may lie seemingly dead and inanimate on the wasted matter on which it is written for untold ages, yet when resurrected and brought in contact with the plane of thought from whence it emanated, it speaks as fresh as when first written. Thus life in matter may lie dormant, yet, irrespective of all change, there is still a grade of life in all existent forms of matter, characteristic of the source by which it was originally measured.

The inference is, that the imponderable is the essential interior interstitial life of all ponderable form.

Governed by the same essential duality, the manifestations of organic forms have been called life, which, it seems, for the sake of distinction, should be called organic life.

The mechanical and chemical forces, through the agency of which the various motions, transformations, and assimilations, are effected throughout the organic and inorganic kingdoms, precede the organic force, live through it, return to their respective life-sources, when its eliminated measure of life ceases to supervise and control it as an organic condition. Organized matter has a peculiar type and species, to which it, as a reflex measure, responds. Inorganic matter is irregular and possessing a more dormant measure of life, is less subject to change.

Organized bodies have rounded forms, and are ruled by a characteristic range of inter-electro chemical laws. Inorganic matter is the reverse,and is less subject to be affected by such laws.

Organized matter contains and is built up of globular constituents of matter, and in the animal economy, is arranged in lines, forming the fibrous tissues of the nerves, muscles, and tendons, or extending in the form of a sheet, they compose the various membranes; the serous, synovial, mucous, and the coats of the vessels, and thence uniting, they form the various glands—the liver, pancreas, kidneys, salivary glands, etc., etc. These are considered the elementary constituents, and proximate forms of organic matter. There is uniform order, quality, quantity, and concentration of assimilated force in organism which we do not find in inorganic matter, all doubtless due to the inter-electro chemical action, self-ruling, and self-sustaining, as long as the inherent life-measure supervises the equilibrium of the premises.

Organized matter never consists of less than three component parts,—generally oxygen, carbon, and hydrogen, and generally of the fourth nitrogen, which are found combined in the animal organism in the form of albumen, gelatin, and fibern, and generally elaborated and controlled by what we shall term chemico-vital supervision, and which, when left uncontrolled by this force, breaks up all their combinations, and in a process of disorganization, pass to the respective sources of their coming. Inorganic matter being less expansive and complicated in its electrical reach, is less subject to change, and in changing, undergoes decomposition far less rapidly.

To recapitulate in brief, the structure of organized bodies, possess a determinate form and proportions, are composed of spheral matter,—consist of given measures of chemical constituents—such as oxygen, carbon, hydrogen, and nitrogen and their proximates, elaborated under electrical supervision in the form of albumen, gelatin, fibern on which the system feeds. Organic bodies generally form from within outward and reproduce their like, while inorganic bodies do not.

Organic bodies maintain through their chemico-vital supervision given temperatures, inorganic bodies do not.

Organic bodies possess the power of comparative reconstruction, while inorganic bodies do not. The continuance of organic bodies depend for existence on the chemico-vital equilibrium of a germinal supervisive force within, while, if such is the case with inorganic bodies, it is evidently a much humbler grade of inter-electro supervisive thought form.

Animals and Vegetables.—Animals possess the power of locomotion, the sense of seeing, hearing, tasting, smelling, and feeling,—Vegetables do not. Animals assimilate their food from a wider range of chemical conditions than vegetables. Man, in all respects stands at the head of the animal kingdom, and is rendered distinct from the lower orders by the following peculiarities:

1. His muscular construction provides for his erect position and carriage.

2. He has the free use of both hands preeminently over other animals.

3. His chin is more prominent, and his incisor teeth differ from those of other animals.

4. He is by nature defenseless, yet, provided with self-protecting reason not found in other animals.

5. He has greater facial angle and expression of countenance than any other animal.

6. He, as a general thing, has a larger mass of brain and far more active as a mass, than any other animal.

7. Man is the only animal that sleeps on his back.

8. He is the only one possessing an articulate language.

9. He is the only animal, as far as we know, who is endowed with the power of reasoning in extenso upon cause and effect, and who is governed by a moral sense of obligation toward the source of his being (rather faulty in this particular of late).

10. He is the only animal that can accommodate himself to all climates.

Though thus elevated, we might mention many particulars in which he in his perverted state, may, and often does, descend far below the less endowed animals, but this is neither the time nor place for such a summary.

The Anatomical Structure of the Human Body, is to us, with our limited understanding, a most wonderful compound of infinitely wise proprieties; composed as it is, of six proportions of fluids to one of solids. It is generally supposed that globules one eighth-hundred. part of an inch in diameter constitutes the ultimate particles of the human organism. These small globules being dispersed in rows form filaments, while several filaments together, form fibers, which, traversing the same region in the same direction and assuming a collateral character, form what is termed a tissue by a transverse intersection with each other, thereby forming a meshwork for the reception and lodgment of the fluids of the system. Hence comes the cellular, mucous, and serous tissues, which form organs, which organs perform functions, and several of which organs are frequently rendered collateral auxiliaries in the performance of physical and other duties.

This assemblage is called an apparatus, or system. Hence we have globules, filaments, fibers, tissues, organs, and apparatus or systems.

Globules the ultimate constituents of the system form filaments, filaments bound together form fibers, fibers are the chief constituent of the tissues, tissues compose the organs, and organs perform the elaborative or chemico-vital functions of the animal economy.

Mass Spiritual Convention at Darien.

(Concluded from second page.)

Spiritualism, does not change individual life, nor interfere with politics, or the marriage question. We may admire A. J. Davis at his topmost height of inspiration, and still not believe all he says. Why do we so oppose every effort made for combining? Cause is disease. One is sick of authority; lived under it. The Christian Spiritualist would organize, with his pet theories—not without. Just like our forefathers, people may think as they please,—only it must be just as I please. We are like Beecher's chickens, with some shell yet on our backs.

The series of meetings closed with lectures in the evening; Mr. Lynn, on "The Moral Aspects of Radicalism and Spiritualism," and E. W. Stephens, on the "People's Advent." These lectures were replete with words of wisdom, in their own peculiar styles, but as I fear I have already trespassed on your overcrowded columns, with the imperfect sketches I have given, I will forbear transcribing more from my voluminous notes, and only add, that taken altogether, the meeting was a success.

All praise is due to the friends of the cause in Darien, for their generous hospitality to the people assembled from all the region round, and their untiring efforts to make Spiritualism what it should be. The liberal element seems to be the most popular there, and numbers among its adherents, the most prominent and best citizens. The young people, too, seem interested, and this is promising for the future.

All the exercises during the two day and three evening sessions, were interspersed with soul-stirring music, from a well trained choir, and reading of beautiful poems, and if now and then a bubble of applause appeared on the surface, it only indicated the effervescence of the new wine being purified for our use.

American Spiritualist please copy.

A. C. SPAULDING, *Sec.*

Letter from New York.

Please find inclosed eleven dollars and twenty-five cents, to apply on the JOURNAL.

Permit me to say a few words in reference to our cause, and the quarterly meeting which closed last evening at West Winfield, N. Y.,—not as a report, for that you may get through the proper channel,—but as notes by the way.

The fore part of the past summer a few of us, feeling the need of more centralized effort, to satisfy our more timid friends, and especially our opposers of all grades, that Spiritualism, like yourself, is uncrushed and uncrushable, appointed or called a meeting at Deansville, N. Y., early in October last, to form some sort of a compact by which our actual and numerical strength could be more fully comprehended, and by which we might make our influence more sensibly felt.

The result was the unanimous concurrence in and final adoption of a species of financial and business organization, called the New York Central Association of Spiritualists.

Although believing before that such a move would give us a standing in public estimation which we could not gain otherwise, yet I was not prepared to expect so sudden and so great a change of attitude in the local journals around us in reference to us. In many of them our meetings are noticed unsolicited, and alluded to with civility and respect. This could not truthfully be said of many of them in the past; but I for one am willing to try to forget that, but to remember gratefully that the public ear is being opened to us so rapidly. I confess myself much surprised to find at the large new hall, at Winfield, on Saturday evening, and especially on Sunday, under the very eves of all the churches in full blast, the seats all taken, and nothing but standing room remaining. True, the expectation of an array of mediumistic and speaking talent, collected from different points, no doubt tended to attract some through curiosity, yet it was apparent that nothing but a wish to hear could have given them the patience to sit quietly and listen to seven or eight addresses of greater or less length. But while this surprise was agreeable, I was not prepared for one in the evening at another place, still greater,—where I had some years before delivered a lengthy series of scientific lectures, not having supposed that any desire existed to know of our philosophy. Yet this new hall lately completed could furnish no more seats, and many remained standing. Whether old gray-headed men and women had come miles out of curiosity may be known to yourself as well as me. But when long-established church-members crowd up to the speaker's stand and seat themselves as near as possible, that they may hear correctly, it looks ominous, at least.

A. E. DOTY.

Ilion, Jan. 30, 1872.

$25,000 pledged to send this paper one year to *new subscribers* on receipt of $1.50 each. *Improve the offer now.*

Items from Watseka, Ill.

Dr. D. P. Kayner, of St. Charles, Ill., has been here preaching the gospel of the new dispensation. He is a genial gentleman and scholar. His efforts here have been a grand success. He gave three lectures to large and enthusiastic audiences, and left a lasting impression on the minds of all who heard him. He gave old Orthodoxy a good shaking up, yet in such a manner that even they could not but realize that his arguments were unanswerable.

On Sunday, at 11 o'clock, the Doctor's lecture was on the subject of spirits that have left the body communing with their friends still in the flesh. He held his audience spell-bound for nearly two hours, giving them many incidents in his own life history.

Here I must tell a joke on him. After holding his audience in rapt attention almost two hours, he took out his watch, looked at it and remarked, "I have now been talking *nearly an hour;* it is time I brought my remarks to a close." About this time a pleasant smile rested on the countenances of those of his hearers who had observed the time, as it lacked only a few minutes of two hours he had been speaking to them; yet most of the people had not noticed how time had passed, so deeply were they interested in his discourse.

On Sunday evening he lectured on Clairvoyance to a crowded house (in Peter's Hall, 80 feet long). This was one of the best scientific lectures we ever had.

Dr. Kayner ought to be kept in the field lecturing. He can not only keep up with the scientific world, but he leaves the Orthodox so far behind they never will overtake him unless they forsake their sins, repent, and believe in the Spiritual Philosophy.

A. B. WOLF.

He Shivers.

There are two ways to elect Victoria [Victoria C. Woodhull.] President of the United States: by opposition and co-operation; and when elected, it is not quite so pleasant to be left out in the cold all for the sake of the Constitution.

Mr. Editor, the above are the closing remarks of J. O. Barrett, in a recent number of the *Banner of Light*, in referring to the reviews of Dr. J. K. Bailey and Hudson Tuttle on the position occupied by Mrs. Woodhull.

"Not quite so pleasant to be left out in the cold!" Does Mr. Barrett mean by this that he is being trailed into this *unequaled farce* of putting Mrs. Victoria C. Woodhull at the head as a leader of the Spiritualists of America, and the equally absurd position of making her a candidate for the Presidency of the United States, backed by the Spiritualists of America, for fear that if not thus trailed in, he will "be left out in the cold?"

Dear brother, go in and keep warm! It is your privilege. Please let me stay "out in the cold." I *am not afraid.*

NOR' WESTER.

Up North, Feb. 7, 1872.

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Mediums' Directory.

The RELIGIO-PHILOSOPHICAL JOURNAL, being an especial friend to all true mediums, will hereafter publish a complete Directory, giving the place of residence of all professional mediums, so far as advised upon the subject. This will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise us from time to time, that we may keep their place of residence correctly registered.

It is a lamentable fact that some mediums so far forget their self-respect as to speak evil of other mediums, not unfrequently even of those who are far their superiors. The names of such persons will be dropped from this Register so soon as we have evidence conclusive of their indulging in such unkindness.

It should be borne in mind that individuals visiting mediums carry conditions with them—so to speak—which aid or destroy the power of spirits to control the medium visited; hence it is that one medium gives satisfaction to certain persons, another better to others—all having their friends, and justly so, too, and all equally honest and useful in their place.

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CHICAGO, SATURDAY, FEBRUARY 17, 1872.

A SEARCH AFTER GOD.

The Vital Strength of God.—Evil effects resulting from the Belief in the existence of God, with attributes common to humanity.—Revelations from Him through Moses, Joe Smith and Brigham Young.

(NUMBER LXXIV.)

The material world is very peculiar in its multifarious enfoldments. Professor Tyndale, in speaking of Snow Flowers, while traveling among the Alpine ridges, says:

Sometime afterwards the air became quite still, and the snow underwent a wonderful change. Frozen flowers, similar to those I had observed on Monta Rosa, fell in myriads. For a long time the flakes were wholly composed of these exquisite blossoms entangled together. On the surface of my woollen dress they were as soft as down; the snow itself, on which they fell, seemed covered by a layer of down, while my coat was completely spangled with six-rayed stars. And thus prodigal Nature rained down beauty, and had done so for ages, unseen by man. And yet some flatter themselves with the idea that this world was planned with strict reference to human use; that the lillies of the field exist simply to appeal to the sense of the beautiful in man. True, this result is secured, but it is one of a thousand, all equally important in the eyes of Nature. Whence those frozen blossoms? Why for eons wasted?—The question reminds one of the poet's answer when asked whence was the rhodora:

"Why wert thou there, O rival of the rose?
I never thought to ask—I never knew;
But in my simple ignorance suppose
The self same power that brought me there,
brought you.'

Within the material world, on all sides, we see the wonderful developments of the passive force in matter. *One department* of electricity is subservient to us while on this earth, and we can see no reason why *all departments* of this universal agent should not be under the control of the higher orders of intelligences.

The human mind, accustomed to look upon certain manifestations of the material world as under the control of God, never stops to consider that if such be the case, that progression must eventually cease. Take, for example, any department of the universe, and if there be an element contained there, that is obedient to the mind of man, we have no reason to suppose that there is any element in the entire universe that he can not, when he has progressed sufficiently, manage equally as well. Supposing that man controls a certain number of details in creation, and God the remainder, could we not infer from that, that between the two there must be a dividing line, in which case God could not be all powerful, for between His power and the power of man there is no connection whatever? Separate the power of man from the power of God, and then we destroy one of his attributes at once.

Everywhere, the passive force of matter is constantly giving us varied illustrations of its power. In a basin of water in which salt had been dissolved, a crystalline mass of definite construction was the result. The microscope revealed pyramids beautifully formed, all resembling each other, and all exhibiting evidence of a design. No one would be willing to ascribe intelligence to the salt or water; yet the mimic architecture that results therefrom, exhibits evidence of a design, just as much as the flower that bursts forth from a bud.

From the very nature of things a God possessing omnipotence cannot exist, unless man is a part of Him. However, if man was absolutely created by God, evolved, generated, or brought forth by any process whatever, he must have imparted to him a portion of his own vital strength, for he possessed it all, and could not, as a matter of course, procure it from any other source *only within himself*, in which case God only *lends* to His children a finite portion of His own omnipotence. The only place He has to go for vital strenth is within Himself. Such being the case, every human being He created weakened Him to the extent of the vital strength He gave him, and how many can He generate before He "becomes as one of us." He who will give this question a careful and critical examination, will see how foolish the statement that all mankind originated from one omnipotent God.

The material world, controlled by individualized intelligence, produce all the varied phenomena we see manifested around us. He who would limit the capacity of man, abridge the road of progress, or designate the number of details in creation that he only can control, illy understands the power that is within his mind. That philosophy which extends the grandeur of man's destiny, which enlarges the area of his usefulness, and convinces him that he can rise out of the conditions of earth-life, to a grander, broader and more comprehensive field for operation, is doing a good work for humanity.

All the supposed revelations from God have been a curse to mankind. They have created slavery, wars, persecutions, and done more to debase humanity than intemperance, prostitution, and all other social evils combined. The belief in the existence of an omnipotent, omniscient and omnipresent God, must naturally give rise to spurious revelations, purporting to emanate from Him. Those who have claimed to have direct communication with Him, have been the most degraded, corrupt beings the world ever saw. Abraham conversed with Him and yet seduced his maid servant, and cruelly drove her from the shelter of his own roof. Adam held daily communion with Him, yet violated his command. Moses, who, perhaps, had a more intimate acquaintance with Him than any of the old Bible characters, was a blood-thirsty villian, murdering men, women and children, but preserving the virgins for his own licentious use. Solomon never stole a rail road, but he had more concubines than Jim Fisk, and was far more corrupt. Those who considered themselves the nearest to God in the past, were ambitious, reckless leaders, destitute of manliness or integrity, and who, at different times, have caused rivers of blood to flow. To suppose an intelligent God, possessing all power, is equivalent to admitting His power to present a revelation to mankind, hence the world must constantly be afflicted, cursed and deluged with blood through the instrumentality of them. Brigham Young, it is said, received a revelation from Him, and the result has been of the most disastrous character. Murders have been committed, and the morals of the people badly corrupted.

The belief in the existence of a God, and a direct revelation from Him, has been the cause of incalculable mischief in the world. The Bible, supposed to be a revelation from Him, has given rise to about six hundred different sects, has caused hundreds to be burnt at the stake, has been instrumental in hanging innocent men, women and children as witches, and produced innumerable persecutions, wars, slavery and despotism in governments. Establish in the minds of the people a belief in the existence of an *intelligent* God, and you at once presuppose him to be intelligent enough to impart a revelation to His children, and they are ready to endorse one whether emanating from Moses, Joe Smith or Brigham Young. This conclusion is obvious.

Man will never be truly wise or convinced of his own divinity until he denies the possibility of a direct revelation from God.

Christian nations, those who acknowledge a God in or out of the constitution, are eminently distinguished for their love of war, and though they admit that "God controls all things," $1,500,000,000 are required to preserve *peace* in Europe each year, emphatically showing a want of confidence in their Sovereign Ruler. But the supposed power of this imaginary God is waning, and the time is not far distant, when it will vanish altogether, and the world then will soon become wiser and better.

TO BE CONTINUED.

Calamities—Their Author—Is There a Compensation?

In further pursuing our investigations in regard to *Compensation* for all the *evils* that befal humanity, we desire to know more how great calamities produce such results, and why it is so.

It should be born in mind, that *Spiritualism* is developing to the understanding, *the Harmonial Philosophy*,—a *Philosophy of Life*. Not in the sense usually understood by superficial observers; not a system of philosophy that sees no discordant elements, when viewed from a sectional standpoint; not a system of philosophy that denies motion and activity everywhere—and *apparent* discord and confusion; not a system of philosophy that is expressive of eternal *passivity*—calm, inaction—death, but a system of philosophy expressive of eternal, *continued* activity, life, and development, out of the most discordant, and apparently incongruous conditions.

From a spiritual standpoint, we recognize the *Harmonial Philosophy*, as a system that comprehends all life—all action—all development, as ever existing, without beginning of days or end of time. We recognize certain laws of development, to which all—everything that can be conceived of—is subject. We see that as *material things* which exist in the mineral and vegetable kingdoms are developed, so are beings, brute and human, developed in a corresponding manner,—all interlink, and aid one another in the onward march of development. The Red Man of the forests, is rude and eccentric in his habits, few domestic animals surround him; that few partake of characteristics nearly allied to their savage master. Very few arts, less of science, are known to the aborigines of America, and yet they are far in advance of many savage tribes of the earth.

As we pursue our investigations, and learn of the history of the world, we shall see that man has everywhere manifested intelligence in degree as the conditions which surrounded him were developed.

In different countries, and in different ages, some leading traits of character have been developed, while other faculties have, *comparatively* speaking, *slumbered*.

Conditions, circumstances then existing, have produced such results. A few minds wielded the destinies of nations. Their will was law. If they were warriors, the power of the nation was directed in that line, and implements of warfare were the leading subjects of inquiry and development.

If vanity was the governing trait of character, then the power and energies of the people were devoted to the erection of monuments to commemorate the name of the reigning monarch, embellished with rude hieroglyphics and paintings, — a considerable degree of culture being manifested.

Others having a higher view of the good of mankind, as in Egypt, built canals, not only for the floating of material for monuments of glory, but the products of the nation, and irrigation of the soil, to make it more productive.

Others have built not only great cities, but have surrounded them with immense walls, not alone for the defense of the people from slavery, but for the aggrandizement and glory of the rulers.

Thus it will be seen, that through all the suffering and calamities that have befallen the inhabitants of earth in past ages, each step taken, has resulted in the development of thought, which is to-day being used for a higher purpose than ever conceived of in bygone centuries.

Time has rolled on, and the human family seemingly has been like a continued seething caldron. Turmoil and strife has marked man's footsteps from age to age, from the earliest history of the world to the present time.

Even so has it been with the physical globe on which they have lived.

In early ages, the earth was frequently inundated with water; frozen up with mountains of ice; torn to fragments by internal convulsions; visited with terrific tornadoes, and burned by the belching forth of seas of burning lava.

The face of the earth has been covered with the most terrible species of animal life, both upon land and in the waters of the great deep.

Old Time has unfolded century upon century—untold myriads of years—and the *philosophy of life* has continued her work, silently yet surely marking degrees of eternal progression, of development, and when viewed as a great whole, all in harmony with the laws of eternal development. Hence we say, all is in accordance with the laws based on the *Harmonial Philosophy*.

Old systems of religion,—the central idea of which is "*orthodox*" *to-day*,—had their origin in the remote ages referred to when the masses were almost as ignorant as the wild animals of their forests.

These terrific convulsions referred to were by them supposed to be a result of a conflict between their God and their Devil. How much removed from that faith is that of the most *religious* of the religionists of to-day? God was so angry with humanity, that his wrath could only be appeased by begetting himself anew through the reproductive organs of a virgin, and then having himself, when thus incarnated in the flesh, betrayed by Judas, tried as a criminal, executed as a felon, to make a sacrifice, to appease his own wrath sufficiently, so that all who believed in this "plan of salvation," might be saved from *never ending* hell-fire and brimstone. A marvelously sensible scheme! Look at it ye admirers, and point out its beauties—its loveliness, its consistency. Aye, look at it! We have not overdrawn the picture. It is orthodox in its every feature. Plain, straight-forward statement of the case, without circumlocution. What do you think of it? Do we want more of it? Methinks every honest man and woman will say, "Less religion and more "science."

Spiritualism when unadulterated with ignorance and superstition, teaches that there is a great *law of life*, which rules and governs the universe; that every monad or atom that composes component parts of the great whole, is subject to the law of affinity and repulsion; hence is always being repelled by certain other particles, and always being attracted by certain others, so that under that law, motion and eternal life is a result—and as a result of life formation, of new bodies, by virtue of the law of affinity, and as a result of the law of repulsion, death — disintegration follows as a matter of necessity.

Alkali and an acid — distinct formations—are combined, both in their distinctive properties, are destroyed, and a new *neutral* property ensues. So everywhere in nature, combination, disintegration—death—and recombination—*new life*—is ever taking place.

The scientific chemist knows enough of these laws to, in certain cases, produce certain *definite results*. The little he now knows, is but an earnest of what the masses of humanity are to know.

When all know enough of science to have faith in results, what a mighty power for the good of all will be realized! Then it will be accomplished through faith. Faith is based upon knowledge. We believe in Spiritualism because we know something of it. Another believes nothing of it, for the very reason that he knows nothing of it.

Now, we will suppose that a majority of the people knew enough of the laws governing rain-storms in nature, so that they could comprehend the fact that *artificial means* could be put in operation so as to produce like results, would it be long before such means were inaugurated by such a majority of the people of this nation? Their knowledge would beget a faith, which would put in operation the requisite means to produce rain-storms at pleasure. All that is required is faith, and faith is the result of knowledge.

A further knowledge of nature's laws, would develop the means of correcting an excess of rainy weather—would dispel the clouds, and produce clear sunshine.

If the science of chemistry was sufficiently understood, non-combustible material would be manufactured from elements with which fire has no affinity, consequently, fire would be repelled by such material, and buildings erected of it could not be burned.

We ask our readers to pause right here for a moment, and contemplate in their own minds the happy results that would ensue from a practical use of such a knowledge. Judging from the past, religionists would be the first to denounce such a movement, as an infringement upon God's laws, God's will, God's prerogative!

They have ever warred against scientific discovery. They have denounced all wise men who have revealed to them new truths, as *visionaries*, and often as lunatics, and consigned them to excommunication from Church-fellowship—to the rack and the burning faggots.

Still, as the law of eternal development is immutable — ever onward and upward — so more and more, light is beaming into the minds of men. Bigotry and superstition in this country is fast loosing her hold. The spirit of inquiry is abroad in the land. The priests tell us that God burned Chicago, Peshtigo, etc., on account of the sins of the people; but the people do n't believe it. They think dry weather and high winds had more to do with it than the wickedness of the people.

One thing is certain, it has been a fruitful subject of thought—good thoughts, human thoughts—thoughts that give the world *faith* that there is *something good in man;* something worth saving, feeding, and clothing; something worth comforting in sorrow—in a word, something better than sending him to hell-torments for ever and ever, for his wickedness; and here is a compensation, but we shall see more of it by and by.

A Spirit Painting.

We are indebted to our dear sister, Mrs. E. A. Blair, now of Lawrence, Mass., for a beautiful symbolic painting, executed by a spirit artist, through her Mediumship, while she was perfectly blindfolded.

It is a very beautiful work of art. Its symbolic representations are very expressive.

It represents the scroll of progression being unfolded above the prostrate cross and dingy old book superstitiously venerated as the word of God—labeled, "Holy Bible."

The freshly opened flowers which encircle the emblems are artistically arranged, so as to speak in the *language of flowers*, as much as to say most emphatically, "Ours is no life of gloom and desponding. We dance in, and inhale the bright sunlight of the *God of day*. We are the legitimate result of pre-existing causes. No mythological fallacy has impressed a shadow upon us. We live in harmony with all that is beautiful and true. Our aroma is inhaled with admiration by all sentient beings. We are fondled by every breeze, admired and loved by every passer by. Our soul goes out in sweet aroma and interblends with the souls of all admirers of the beautiful; thus demonstrating the philosophy of true love."

The *cross* and the *sacred writings* of *idolators* are lying beneath the enfolding scroll of eternal progression, on which is inscribed the following lines:

Cast away both cross and creed,
And seek for higher light;
Unroll progression's scroll,
For wisdom, truth, and right.
And as the fire consumes the chaff,
The good more bright will be,
And on the JOURNAL's smiling face
More truths you 'll ever see.

The above described painting, with others previously noticed in this paper, are free to inspection at our reception rooms, 150 Fourth Avenue, Chicago.

The Banner of Light.

Our worthy cotemporary the *Banner of Light* has again, through the courtesy of its able and high-minded editor—Brother Luther Colby, placed us under many obligations, (which we shall be most happy to reciprocate) by publishing the following in regard to our proposition to new subscribers —

"Brother Jones, in his issue of January 20th, informs the reading public that owing to a desire to bring his paper into closer communion with those who are not pecuniarily able to pay $3.00 per year for it, a generous friend has made the following proposition to him:

"'Put the JOURNAL to all new subscribers for $1.50 for the first year, payable strictly in advance. Let this proposition stand for all who may subscribe within the next three months, and draw on me as often as you please for a like $1.50 for every one who may so subscribe, and your check shall be promptly honored.'" The donor goes on to say: 'If I spend $25,000 in this way, it will bring its rich reward to me.' Therefore, 'all new subscribers who shall send in their money ($1.50) between now and the 15th of April next,' will receive the RELIGIO-PHILOSOPHICAL JOURNAL for one year. We congratulate Brother Jones on this offer, which enables him to thus extend the circulation of his paper, and hope his old patrons will not forget the disasters by fire through which the JOURNAL has recently been called on to pass, but will give him a helping hand in introducing it into new homes where it has not before been sent."

Gyroscope.

In Dr. Carr's Department of last issue, he desires information in regard to a lecture that was given upon the *Gyroscope*. We would inform the Doctor that Cora L. V. Daniels had the *Gyroscope* given her as a subject for a lecture. The lecture will be found in a bound volume of her lectures. We have not had the work upon our shelves since the fire.

F. A. ZILLGITT, of Lake Mills, Minn., owes $4.30 for this paper. He is *cajoling* with his postmaster, to get rid of paying it. It will be an expensive cheat for him before he gets through with it.

Mrs. Lord's Seances.

Mrs. Maud Lord, has recently held several seances, at the reception rooms of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, which were of unusual interest. They were called *seances*. That is, the medium, securely tied, was placed in a dark room, adjoining the room where the audience — about sixty persons — were assembled; the audience-room being light, and only a curtain separating the medium from the audience.

During the seance thus conducted, a great number of spirits presented themselves at the before-named curtain, and showed their faces, hands, arms, jewelry, and a variety of brilliantly shining trinkets. They also presented a variety of flowers, such as roses and pinks.

A bud of a pink, and a sprig of fuschia, was thrown out to the audience, and by them examined and kept. They were apparently freshly plucked from the growing shrub and plant. None such were about the premises, nor did any one in the seance have any knowledge of where they came from.

These spirits not only showed a variety of faces, but two of them were veiled with a white veil so thin, that the features could be seen through it.

Another had a bandage covering one eye, one side of the face, and diagonally over the mouth and chin, only leaving one eye and part of one side of the face in view.

Several of the spirits extended a whole bare arm, and rested it on to the casing above the door, holding it there, and patting the casing for some time. Others would thrust both arms out, and clap their hands so as to be distinctly seen and heard, while the audience were cheering them for the different phases of manifestations.

These physical manifestation were continued in a great variety of forms, for about two hours. There were many skeptics present, and not one of them went away doubting the integrity of the medium, nor was there one of them so stupid as to attribute the manifestations to the Devil.

A Special Request.

Brother Joseph Baker, of Janesville, Wis., and Austin Kent, of Stockholm, New York, are veterans in the cause of Spiritualism. Both are now entirely helpless, and very poor. Neither has any relatives able to assist him.

Our special request is this, that each reader of this item, immediately and without one hour's delay, inclose in an envelope directed to each of the above-named worthy brothers, ten *cents*, and send the same off to them in the first mail. Each of them will report in this JOURNAL the amount they thus receive.

If in four weeks therefrom any one who shall make such a donation shall feel to regret having done so, by notifying us of the fact, he or she shall receive one full year's subscription of this paper free, as a compensation for the loss of the ten cents. This little *mite* will not be missed by the donors. In the *aggregate* it will make these suffering brothers comfortable for a whole year—aye, more, angels will smile upon and bless you for the deed.

Who *refuses* to comply with this our special request? "Echo only answers, who," we trust.

The Banner of Light.

Our worthy cotemporary is now offering a very nice premium to new subscribers. Our subscribers will find an advertisement of the same in another column of this paper. We hope as many of our readers as can consistently do so, will not only take the JOURNAL, but the *Banner of Light* also.

The more knowledge you get, dear friends, the more reliable capital you will have to commence with on the other side.

Fraternal Call.

Bro. W. J. Chaplin, of Kalamazoo, Mich., editor, publisher, and proprietor of the Michigan *Freemason*, gave us a fraternal call, while on a recent visit to this city,.

Members of the craft will find the *Freemason* a valuable magazine, and will do well to subscribe for it. Terms, $2.00 per single copy; $15.00 for clubs of ten.

Address him, as above.

B. C. HARRIS, of Pomfret, Conn., is entitled to our especial thanks for $15.00, *advance* payment on this paper. Such works of kindness will long be remembered. They enable us much sooner to regain the position we occupied as a Publishing House before the great fire. If those who are indebted, would feel a like interest in our liberal Publishing House, we should soon be able to reprint the many works which were destroyed.

Safena; or the Mental Constitution.

By Arthur Merton. One of the most accomplished literary ladies in the country, in speaking of Mr. Merton and his work, says:

"No man has thought of so many things in connection with the mind and its manifestations, as this author. His power of analysis and clearness of statement are alike wonderful."

Dr. Thomas Woodliff.

In another column will be found the card of Dr. Thomas Woodliff, of Colfax, California. His trials during his development may have been severe, but the pure metal shines all the brighter for the *fiery ordeal* through and by which the dross is removed.

MRS. J. M. CARPENTER'S advertisement will be found in this issue of the JOURNAL. She is well spoken of.

NOW IS THE TIME for new subscribers to get this paper for a year on *trial*, for $1.50.

Items of Interest.

—Mrs. Bell A. Chamberlain is doing a good work at Eureka, Cal.

—Was it not nice that James Fisk, Jr. "died confiding in our Savior?"

—Dr. S. Underhill is at Bernhard's Bay, N. Y., lecturing on Spiritualism, etc.

—J. L. Braffet, of New Paris, Ill., announces himself ready to lecture in behalf of Spiritualism.

—Mrs. E. A. Blair will be in Bangor, Me., through the month of February, at 108 Court street.

—Mrs. Libbie Watson is "settled over" the Titusville Society, Penn. She is an eloquent speaker.

—Mrs. D. B. Briggs and Mrs. Hattie J. French, both mediums, have opened rooms in Washington. We hope they will do a good work.

—The analytical physician and medium, Dr. Dake, is meeting with great success here in the West, but not greater than he deserves.

—J. W. Taylor, of Morpeth, Canada W., Ont., writes that they need test mediums in that section. Many would investigate, etc., etc.

—Brother George Shumway desires to know if the following is contained in the Bible: "It is a fearful thing to "fall in to the hands of the living God." We pass. Next.

—The Roman Catholic clergy of London have announced to their flocks that they will not attend the funeral of any person over whose body a wake has been previously held.

—Dean Clark is at Columbia, S. C. Our Southern friends should keep this able speaker constantly at work. He is a good medium as well as lecturer. His address is care of Mr. D. White.

—*Zion's Herald* affirms that it is more agreeable to receive an *obituary than a letter saying "Stop my paper."* Perhaps the "root of all evil" accompanies the obituary, which makes it more palatable.

—A. E. Carpenter has just finished a very successful tour in the State of Maine, and would like to make further engagements for the remainder of the season. Address, 1567 Washington street, Boston, Mass.

—Forty thousand citizens of New York have asked for the opening of the library and reading-room of Cooper's Institute on Sunday. But God will frown on 'em when he is once caged in the Constitution, and will say, "No reading on Sunday."

—Henry Morgan, a young Baptist minister, who has been for about five months preaching to a congregation in Cheviot, a suburb of Cincinnati, was on Friday arrested by detectives for stealing books from the theological and religious departments of the Cincinnati public library.—*New York Tribune.*

—Ben Todd will return with his family to Chicago on the last of March. He and his wife would like to make engagements to lecture for the months of April, May, and June. He can be addressed at Golden, Colorado, until the middle of March.

—It is stated that in the city of Berlin, out of a population of nearly a million, only about twelve thousand people attend church. It is represented as being one of the most moral places in the world,—owing, no doubt, to the absence of ministers to set a bad example.

—A flight of imagination: Cissy.—So you are going away, Effie, and we shall have go more races around the garden for bon-bons. Effie.—Yes, Cissy, dear; and if we don't meet in this world again, when you are an angel and I am an angel, I'll fly you for a box of chocolate creams.—*Judy.*

—A. H. Rogers, of Hartford, Connecticut, writes as follows: "We are having refreshing showers of grace divine. The angels' minister, Nelly Brigham, is with us. "She preaches in power, and is convincing hundreds who "have heretofore looked upon Spiritualism with suspicion."

—On our second page will be found a report of the Darien Convention, held about a month ago. We are always willing to publish accounts of the proceedings of conventions, unless the date is of an *ancient* character. Hereafter reports that are not promptly forwarded to us will not be published.

—Mrs. F. A. Logan writes to us that she has traveled over one thousand miles in northern Wisconsin, by railroad, stage, and steamer, and given one hundred and thirty lectures, and as a general thing been well paid. She preached the funeral sermon of Bro. Kent at Almond, Wis., to a large concourse of friends.

—*It is a singular fact* that the ablest and most influential journals now published in Italy, are either edited or controlled by Jews. In Rome the liberal journal most read is edited by a Jew. They demand liberty of conscience, and discuss the religious questions now uppermost in Italy with great intelligence and perfect freedom.

—Dr. E. B. Wheelock and wife have just returned home to Pleasanton, Kansas, from a very successful trip South, as far as the Indian Nation. They intend moving North soon, as far as Lawrence, and perhaps Council Bluffs. All Spiritual friends in the West who may desire their services, can address them at Pleasanton, Linn Co., Kan.

—The convalescence of the Prince of Wales was, doubtless, fun for him, but death to the peripatetic prophet. At Frankfort, Train said: "I foretold the destruction of Chicago; that very night it fell! I told you last night the Prince of Wales would be dead in twenty-four hours. He is dying this very moment. I never made a mistake in my life."

—M. J. Swift writes: "Let me say through the JOURNAL, to its numerous readers, that we have had a spiritual feast at Iconium, Iowa, through the agency of Bro. "P. R Lawrence, of Ottumwa, Iowa, inspirational speaker and healer. He created a spirit of investigation "among the Orthodox of this place. In healing he had "glorious success."

—John Heenan, the reformed prize fighter, has been crippled by an accident; his knee joint has been broken. As a prize-fighter he prospered and enjoyed excellent health. The moment he reformed he was crippled for life. Is not this an evidence that the great big God whom humanity are worshiping frowned upon him for "change of base?"

—Dr. E. E. Perkins and wife will start for Kansas City, Mo., soon on a lecturing tour East. They will take the route of the Hannibal and St. Joseph, and Chicago Burlington, and Quincy railroads, and will lecture wherever desired. They are able exponents of our cause, and we hope will find plenty to do. Those who desire their services should address them at once.

—O. B. Frothingham does not agree with Theodore Parker in thinking that God is our Mother as well as our Father. He thinks we push our sentimentalism too far when we make them the reverse side of realities in the Divine Mind.—*Golden Age.*

If he is our Mother as well as our Father, we might even declare that he is our Brother as well as Sister, our Son as well as Daughter, so great is the "mystery of godliness."

—An advertisement of "Communion Wine" in one of the religious papers in the manufacture of which "fermentation is prevented by a chemical process," strikes us real funny. Is it necessary to provide against evil consequences in such cases by a chemical dodge?—*Investigator.*

In this view of the case "chemicals" are more powerful than the Orthodox God; so are lightning-rods for the protection of his own churches.

—A little boy in Morgan county, Ill., was lisping his evening prayers with his little twin brother at his kind mother's knee. When he came to "Give us this day our daily bread," he was astonished to hear a fraternal whisper, "Ask for cake, Johnny, ask for cake." The cake would have been forthcoming as soon as the bread had he asked for it. Those who *bore* God with prayers, should always ask for the best he has on hand.

—At the late Convention in St. Louis of the order of *Bnai-Breth*, J. Wolf, Esq., of Cincinnati, introduced a series of resolutions, deprecating in the strongest terms the introduction of theological matters into the Constitution of the United States, or the interference of doctrinal questions with the unlimited prerogative of religious liberty in America. The resolutions were enthusiastically endorsed and signed by every member of the Convention.

—The angels come, the angels go,
Through open doors of purer air;
Their moving presence oftentimes we know—
It thrills us everywhere.
Sometimes we see them: lo! at night,
Our eyes are shut, but open'd seem:
The darkness breathes a breath of wondrous light,
And then it was a dream.

—Mrs. J. H. Conant, in the *Banner of Light*, speaks of James Fisk, Jr., as follows: "As an exhibition of the "action of this organ (benevolence), *we have a record in "our life, that he extended his hand in benevolence thirty-"seven times within the last five days of his earthly career*, "all unheralded and unthought of, after the action, with "him, simply the action of the organ of benevolence, over "which he had no control, to which he must, of necessity "be an obedient servant."

—A little girl down East, who was impatiently waiting the tardy movements of her mother, a few Sabbath mornings since, cried out, "Come, mamma, the bell's a-tollin' and Dod 's a-waitin'!" Her idea of God is about as correct as those who assert that he never "waits"—that he is constantly working—that he numbers the hair of all heads, not even excepting the idiotic negro over the way.

—A Berlin statistician says that France, with a population of 36,500,000, has 35,500,000 Catholics; Austro-Hungary, population, 36,000,000, Roman Catholics, 28,000,000; Italy, 26,500,000, Roman Catholics, 26,000,000; Germany, 40,106,006, Roman Catholics, 14,500,000; and that in the whole of Europe, with a population of 300,000,000, there are 148,000,000 Roman Catholics, 70,000,000 Greek Catholics, 71,000,000 Protestants, and 4,800,000 Jews.

—It is comforting to know that Botts, the murderer of Pet Halsted, was fully prepared to try the realities of another world by his faithful ministerial attendants, before the rope which ushered him into it, was about his neck. Seeing how wonderfully successful are the efforts to save the souls of men who shed blood, and who are supposed to be the wickedest of the wicked, it is astonishing that so many should go down to perdition. A murder, with leisure to repent of it, and prepare to exlpate it, seems to be in these sad times, one of the surest ways to salvation.—*Cincinnati Commercial.*

—Father Hyacinthe wrote from Munich, under recent date, to an American Friend in Paris: "Toward the end of the month I shall leave this city, where I have enjoyed the only consolation to which I am accessible in the unexampled trials of the Catholic Church. I have found here what does not exist in France, a powerful centre of Orthodox opposition and of Catholic reform—men of sufficient numbers, men of learning and earnest convictions, resolved to accept no longer the yoke growing even more and more arbitrary and heavy which is imposed on their consciences in the name of the Church. As full of anxiety as you saw me in New York two years ago, so full of hope and courage will you find me to-day."

—Perhaps the most singular fact in connection with the recent Convention to secure the recognition of Christianity in the Constitution, is the failure of the members of that Convention to observe that the Constitution does recognize Christianity as the prevailing faith of the American people. No Jewish, or Mohammedan, or Atheistic, or Pagan Convention would have written in the Attestation clause thereof the words: "Done in convention the seventeenth day of September, *in the year of our Lord* one thousand seven hundred and eighty-seven, and of the Independence of America the twelfth."

—Brother Warren Chase says: "We have leased and "paid rent for Avenue Hall, where our Sunday lectures "are held, for three months, till April 15th, for Thursday "evenings of each week, exclusively for free social and "literary entertainments, and we request all who can to "come and participate, with a view to personal improvement or general instruction in music, reading, or speaking. Literary, scientific, religious, moral, and social "questions will be discussed without wrangling or angry "personal bitterness—the object of the meetings being "to find the truth and defend it, and to improve ourselves "in our intercourse with mortals and spirits."

—"Warrington," the Boston Correspondent of the Springfield *Republican*, describes the apostate, Mr. Hepworth, as "a scenic man, always bringing out some new piece, with new and amazing machinery, blue fire, big elephants, shoo-fly music, Broadway in a snow-storm, Paddy bandits, India rubber gymnasts, or something of that sort. I suppose such a man gets to have a sort of sincerity after a while. He believes in effects, at any rate, if not in causes. It looks as if he meant to purloin the church, as Fisk purloined the Erie Railroad, but this would probably be a hard judgment upon him. He is simply a humbug, 'and will go nigh to be thought so shortly.'"

—The proceedings of the United States House of Representatives were lately opened with a prayer by Rev. Dr. Abraham De Sola, an eminent Rabbi of Montreal, Canada. It is not the first time that a Rabbi of this ancient faith has officiated on a like occasion, but Dr. De Sola is the first clergyman from a foreign country who has stood chaplain to the House. We are glad to note it, not only as showing how utterly the separation of church and state under this government, and how freely men of every faith meet an equal reception—for Dr. De Sola could not be heard in Parliament—but for the reason that the prayer itself is an improvement on the ordinary invocation.

—Sister S. W. S., of Wagstaff, Me., asks us the following question: "Why do all the good mediums for answering sealed letters, or taking spirit pictures, ask such "large prices that people of moderate means, much less "poor people, cannot possibly afford to employ them." Our good sister must bear in mind that mediums are compelled to have the necessaries of life. They are many times obliged to pay high rents, and all their expenses must be made through the instrumentality of their mediumship. Their mediumship incapacitates them to a great extent from making money outside of their special gifts. The charges may seem high, yet nearly all of our mediums are in poor circumstances.

—The latest spiritual manifestation is a spiritual post-office, established by Mr Flint in New York. Letters from those in the flesh, directed to spirits in heaven, are forwarded to Mr. Flint's postoffice in New York, for an answer. The postage is rather binding, being two dollars per letter; but it must be remembered that the department is new, and the expenses heavy By and by a movement will probably be made in the direction of cheap postage, as the facilities for letter communication between the celestial and terrestrial kingdoms are increased.—*Exchange.*

We are glad to know that this excellent medium for answering sealed letters has excited the attention of the secular press, for it will do a great deal of gratuitous advertising for him. The outside world on reading the above will be anxious to know wherein it is true, and, of course, a spirit of inquiry will at once be aroused, and innumerable letters be sent to Mr. Flint, directed to deceased friends for an answer.

—The New York *Commercial Advertiser* has heard Rev. Robert Collyer is to be elected to congress from this city next fall, and it thereupon gushes in the following style: "There can be do doubt that the election of this truly wonderful man would produce a revolution in the house of representatives. In the language of A. Ward, the country is fully prepared to 'let it revolute.' Collyer would be as a great moral magnet, attracting to him all the good and casting out all the evil. Chicago could in no other way so magnificently requite the late charitable offerings of the nation, as by electing Collyer to congress."—*Chicago Times.*

The *Advertiser* ought to know that this distinguished divine is not eligible to that office. He might visit Washington in the capacity of Minister from the Kingdom of Heaven, representing His Highness, God Almighty, and even then he would not be recognized, for no intercourse is recognized with that kingdom since the ruler thereof sent his incendiaries to burn Chicago.

—While the ministers of the gospel are abusing Fisk it is refreshing to read the following from the New York *Commercial Advertiser:* "What a miserable reprobate the preachers all make Fisk out to be! And they are right. Why, the scoundrel actually stopped his coupe one cold, dreary night on Seventh avenue, got out and inquired of a poor old beggar woman where she lived, and gave her a dollar. He seemed to have no shame about him, for the next day the debauched wretch sent her around a barrel of flour and a load of coal. One day the black-hearted scoundrel sent $10 and a bag of flour to a idow woman with three starving children, and, not content with this, the remorseless wretch told the Police Captain to look after all the poor widows and orphans in his ward and send them to him when they deserved charity. What a shameless performance it was to give that poor negro preacher $20, and send him on to Howard University! And how the black-hearted villain practiced his meanness on the poor, penniless old woman who wanted to go to Boston, by paying her passage and actually escorting her to a free state-room, while the old woman's tears of gratitude were streaming down her cheeks. Oh! insatiate monster! thus to give money to penniless negro preachers and starving women and children."

Philadelphia Department.

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

Statuvolence.

NUMBER NINE.

Brother H. C. Pierce, in the JOURNAL of Dec. 30th, asks some very proper questions of us, and we are glad to reply to all such.

In the first place we would say to all, patience and perseverence will bring their reward in this as in all things.

In your case, you need the aid of some one for a little while, and we refer to the following article taken from *Woodhull and Claflin's Weekly*, which contains suggestions of practical value:

The subject of equilibration, which has been extensively treated by that brilliant and erratic genius, P. B. Randolph, is but little understood. It is not only the source of the highest health, and the means by which the most perfect enjoyment may be realized, but an essential point in the true development of all parts of the system. By the term equilibration I mean the just and proper distribution of all the forces of the physical, mental and spiritual systems of man.

Physical equilibration is the result of a healthy organism, kept so by personal purity. If individual purity be attained, there need be no fears for the community, as this is made up of the former, and is an exact reflection of it. Mankind cannot escape the results of inherited imperfections, but personal purity will do much toward removing these disabilities. This requires cleanliness of the physical body, externally and internally, pure air, frequent ablutions, and especially the abstinence from all impure and improper articles of food and drink.

The gateway to heaven is purity, and he or she who would enter this condition must realize this and practice accordingly.

The penalties for disobedience to the higher physical laws are absolute. We cannot violate any law. We may place ourselves in such conditions as to come under the influence of lower laws than those which belong to and are conducive of the highest health. Coming in contact with the chemical law of fire, which is a rapid motion of the elements composing any body, will destroy our physical bodies, and we are kindly warned by pain not to come under the dominion of this law. There can be no equivocation, no atonement, no possible escape from the penalty of any law, whether we place ourselves within its reach ignorantly or otherwise. The equilibration of the forces of the human system is very much influenced by those whom we associate with. There are individuals whose presence always disturbs the equilibrium of sensitive persons when they approach them. Their presence or even the thought of them will produce greater or less disturbance in the system of the sensitive and refined. Those persons should be avoided and as little thought of possible. The law is absolute, and can no more be reasoned away than the law of gravitation or any other natural law.

On the other hand, there are those whose presence is always a benediction, the very thought of whom brings peace and quiet to the soul. These are the true physicians, the healers of physical, mental, and spiritual maladies, who go about doing good, often silently and unknown, save in the blessed influences which flow out continually from them. Such should be, and will be, the mission of all humanity when the spiritual nature is more fully developed and perfected, and we become as Brother Francis in a recent editorial, in the RELIGIO-PHILOSOPHICAL JOURNAL, describes his guide and guardian spirit:

"Oh, what a grand lesson! The heart of our guide seemed to be a temple of charity, and as we gazed upon its emotions, we saw him extend his arms lovingly around all humanity. Noble spirit, each thought a gem of purity going out to elevate the world! And while he goes forth to assist all, to scatter flowers around them, he utters no words of condemnation, hates no one, but with his face on the celestial plains of the Summer Land, he points each one to the grandeur thereof, and leads them forth as erring children, not blaming, not chiding them, for he knows the cause that made them what they are. And thus he labors; throwing over the erring the veil of charity, he leads them forth in the exalted paths of virtue, and he only frowns when he sees others condemn them. His life is one of continual devotion to humanity. An unostentatious name, simple in manners, and a world-loving spirit ever distinguishes him, and he comes to our side, and teaches us the grandest lessons of life."

You should seek for a person who will produce the best equilibration of your system. Every sensitive person knows that such persons exist, and you should endeavor to get such an one to sit with you a few times. Let him or her ask you questions in a passive and pleasant manner; direct you to turn your attention to some particular place and endeavor to see the persons and objects there. If the dawn of clairvoyance comes it may easily be cultivated by judicious questions and suggestions which will not disturb you; and so you may be able to realize this.

It is better, at first, that there shall be only two present, although you may succeed in a company, but their influences may disturb the conditions; and in such delicate experiments upon mental phenomena we should be very careful to have the very best conditions. Read over the articles we have published, and also Dr. Fahnestock's book, and as your experience extends, you will realize the ideas presented more clearly.

We always take in a measure of truth from what we hear or read, according to our own stand-point, and not that of the speaker or writer. So in regard to these profound spiritual truths, as we progress in experience and knowledge the revelations become clearer and more profound to us.

Truth, as Bro. Hazard says in his able article on mediumship, recently published in the BANNER OF LIGHT, is like a beautiful coin lying at the bottom of a well. When the waters are clear and undisturbed, we shall be able to read the inscription, and perceive all the lines, but if the waters are disturbed or made turbid we shall see disturbed images, or perchance nothing at all. We repeat then, practice and perseverence, hold fast all you get and be not discouraged if it comes slowly remember that it will be sure, and success will crown your efforts. Do n't seek to be like any one else, or to do just what another has done, but to do the best you can, be natural, be true to yourself and you will rejoice in the result.

In connection with this we present the following:

PRAYER

H. T. CHILD, M.D.—*Dear Doctor:*—I am impressed to write you upon the subject of prayer, especially, as you are one of those who understand and appreciate the great truths that are daily developed by practising the statuvolic art.

Among the many exciting causes which favor or induce statuvolence or the susceptible condition which enables spirits to approach and impress mortals, is *prayer*. This produces a relaxation or a giving up of all the fibers of the body, or a non-resistance to external influences, inducing a dependent or a reliant disposition, consequently a condition of the mind and body, which is favorable to spirit impressions as well as physical manifestations. Hundreds of cases might be cited to prove this fact, and among the number lately given in the RELIGIO-PHILOSOPHICAL JOURNAL, I select the case of Mr. Phineas Eames, who was so severely burned in the late prairie fires, to prove the efficacy of prayer in producing the necessary condition to relieve pain, although the effect is generally ascribed to a different cause. I give below his own words:

"Now in this hour of sorrow, let us all, with one accord and united voices, pray earnestly to Almighty God, our Father, as we never did pray before, that we may have grace and strength to endure this terrible affliction that has come upon us, that in this fearful pain I was suffering I might be sustained and strengthened. And as our voices mingled, ascending in prayer, all at once, I felt surrounded with a host of angelic beings. They were on my right and on my left, before me, and behind me, I felt their presence so closely that I thought if I moved either way I should touch them. And we prayed on without ceasing until in a moment I felt my pain had left me entirely, and from that moment, I have never felt the least pain from my burns, and all who were with me and nursed me for the last thirty days can testify to my condition when with them."

In the above case, it is very evident, that the sincerity of the praying, by abstracting the mind from the body brought on a condition of statuvolence sufficient to relieve him of all pain, and to enable his senses and faculties to feel the presence of angelic beings, who *then*, and *only when* he was in that condition could realize their presence, and be receptive of impressions, which, to use his own words, "lifted from me the great weight of sorrow that weighed down my soul."

It is a fact acknowledged by all surgeons, that if more than one-third of the body is burned, that the case will terminate fatally.

This results either from the shock received by the nervous system in the first instance, or the subsequent irritation and drain on the system from suppuration. The ill effects, however, from all these sources, I am constrained to say, could be entirely avoided by entering the statuvolic condition, and I ascribe the recovery of Mr. Eames to the fact that his system was in a state of statuvolic insensibility after the prayers referred to, was made.

There can also be no doubt that the physical manifestations detailed in the same paper, as having taken place in Plymouth Church upon various occasions, were caused by the religious exercises, among which, the pre-sermon prayer of Mr. Beecher seems to have had a most decided effect; and as the spectator's account given to the reporter of the *Herald*, is interesting and to the point, I give it in his own words:

"You know there are three reporters' tables standing against Mr. Beecher's platform. The middle table directly in a line with Mr. Beecher, is an innocent-looking affair of pine, stained to imitate black walnut. Some four or five weeks previous to Mr. Beecher's summer vacation, I noticed an unusual commotion in a little circle of reporters; and as I had been seated by the usher in a chair very near this table, I could not avoid seeing all that was going on.

"Mr. Beecher was in the middle of his long præsermon prayer. As he uttered the words 'Let the whole earth learn the power of love,—such as brought Christ to earth to die for men,' the table moved slowly and deliberately toward one of the ladies, and pushed so violently against her arm that she was obliged to move back. Then it moved as deliberately to the lady opposite. You should have seen the faces of the reporters. They had evidently seen table-tipping before, but were not prepared for a *seance* in front of the immense congregation of Plymouth Church. Their eyes said plainly, 'What shall we do if the table keeps moving?' But keep moving it did, back and forth, with a slow monotonous slide till the prayer was finished, and then it gave three emphatic tips by way of 'Amen!' Much more was given in regard to the fact, that the table did move thus, 'even when it was not touched by any of the reporter's raiment.'"

Here, also, prayer and other religious exercises produced a condition in the reporters, or in the congregation, that enabled spirits to approach and move physical bodies. Powerful exhortations often produce a like condition in susceptible persons; and who has not witnessed a perfect state of statuvolence, even to its cataleptic condition, induced by religious excitement in girls who attend Methodist meetings, where such a condition is erroneously considered necessary to salvation.

Music, harmony, fear, or any emotion of the mind that soothes or relaxes the nervous system is favorable to the production of this state; and if we desire health, or to establish an intercourse with spirits, the true nature of this condition, and the powers of the subject therein, must be studied. Then the investigator will find that the phenomena that heretofore have been ascribed to animal magnetism, are powers possessed by the faculties of the subject, and that his will is paramount, and can create as well as cure diseases.

The facts, therefore, prove that the statuvolic condition, from whatever cause it may be induced, enables spirits to approach and impress those who are susceptible, and that it is not necessary for persons to be unconscious of their surroundings to be impressible, as even a partial state enables spirits to do so with facility; and as cures can thus be effected by them as well as by the direction of their mind by men, the fact that both are able to cure, is accounted for without ascribing them to a magnetic power in either spirits or men.

WM. B. FAHNESTOCK, M.D.

Lancaster, Pa.

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From Marietta, Ohio, Jan. 23d, 1872, Mr. Charles Vincent, aged 20 years the 29th of last April.

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MRS. ROBINSON while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and duration of the disease of the sick person, when she will without delay return a most potent prescription and remedy for eradicating the disease, and permanently curing the patient in all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought *en rapport* with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the *positive* and *negative* forces latent in the system and in nature. This prescription is sent by mail, and be it an internal remedy or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

MRS. ROBINSON also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business, and trance medium.

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Original Essays.

SPIRIT COMMUNICATION—LAWS OF MIND.

BY J. K. BAILEY.

I was much interested, indeed, charmed, in reading the two articles upon clairvoyance in the *resurrected* number of the RELIGIO-PHILOSOPHICAL JOURNAL, of date Nov. 18th, 1871.

The article by D. P. Kayner, M.D., is a skilful combination of portions of theory, presented in two lectures at the Speakers' and Mediums' Convention, held at Joliet, Illinois, in May, 1870. One of these lectures, by Bro. Kayner, gave the physiology of the "Organs of Vision," substantially as presented in said article. So much of the law of lairvoyance, explained in that article which our good brother has so finely interwoven with the "physiology of the organs of sight," was indicated as "the philosophy of clairvoyance and of all mental phases of mediumship," in a lecture which I delivered before said Convention, upon the termination of which, Bro. Kayner congratulated me.

This "Philosophy of Mediumship," I have repeatedly presented in lectures, extending over a field from the State of New York to Minnesota, for the last two years, as hundreds who have listened to those lectures can testify; and, to me, it is original, though many others may have conceived and elucidated it.

That portion of what I have stated to be the true philosophy of the mental phases of spirit-mediumship, which Doctor Kayner has presented in his late article, will, perhaps, not be questioned by any; but I doubt whether very many spiritualistic expounders will accept the remainder of the theory, which I conceive to be the true solution of the phenomenon, as the Doctor seems not to have done, and as was disclaimed at said Convention by Mrs. M. J. Wilcoxon, the author of the other article upon clairvoyance, referred to above; but to the philosophy:

Every individuality, from an *atom* to a human being, is surrounded by a *magnetic sphere*, its peculiar *atmosphere*, so to speak. Perhaps a better understanding of the idea will be conveyed if we call it the *soul-body*, or *sphere of the spirit*. This *spirit sphere* or *soul-body*, not only permeates, but extends from and surrounds the physical or *material body*. This fact is illustrated by the *pictures* of Jesus and others, representing what is termed the "Halo of Glory" surrounding the head. That such a phenomena exists, all clairvoyants can testify, and also that it exists with all individuals. It is not confined to the region of the head, but surrounds the entire body, although the *positive pole* of this *soul-body* culminates at that *angle*. By its degree of refinement can be determined the physical, mental, and moral *status* of its *central source*. This means of the *soul's measure* of individual *status* is open to, at least, two senses—reaches the cognizance of the mind through, at least, two functions:—those of seeing and feeling—the *interior* expression of which is what is known as clairvoyance and psychometry.

The atmosphere of the earth in which we live, move, (breathe) and have our being, corresponds to that which surrounds all individualities, whether mineral, vegetable, animal, or human. This *atmosphere*, whether belonging to atoms, planets, vegetables, animals or men, is believed to be the *spirit-body* of the individual, which permeates as well as envelops its more material *selfhood*.

This being true, it will be readily perceived that soul ever infringes upon soul before the visible forms touch. How often is this fact illustrated in the experience of all persons. One both blind and deaf, becomes conscious of the approach of persons, animals, and even of inanimate objects which emit no aroma, and while there is no external contact, the *soul-spheres* of the individuals involved in the experiment or experience *touch*, and thus the intelligent mind cognizes the presence, although no *material* contact occurs. How often in the dark does one *know* of the approach or presence of other forms and substances, when no sound or vision conveys the knowledge. How often do we think and speak of persons not (through any of the external senses) visibly present, who soon after enter the tangible presence. From this experience has sprung the vulgar *saw*: "The devil is always near when you speak of him."

This *soul-sphere—soul-extention*, then, is the agent, means, conductor, and *subtle element* of the interchange of *soul-consciousness* between intelligent beings.

All objects cognized through any of the "five senses," become *imprint* upon the sensorium, and the nature and form of the impression *infixed* in the consciousness, will be exactly that conveyed through the *special sense* involved. No special sense, except that of seeing can primarily convey correct cognizance of forms and colors. True, one can secondarily receive ideas of forms and colors from the descriptions of others who have cognized such by seeing them, but the *imprint* or impression thus received is through *subjective* processes, and hence must necessarily be imperfectly cognized, the *imprint* of the *lines*, and *angles* of form, and *shades* of color will be that of the mold, the mind *formulating* and conveying the impress modified by the conceptions of the receiving mind. And one may receive an *idea* of forms through the *special sense* of feeling; of the nature of an entity through the senses of hearing, smelling, and tasting, but the impression upon the conciousness will not be the same as when cognized in conjunction with or by the faculty of seeing.

Then no true impress of the *objective* nature of the form, color, and special outline of an individuality, thing, or entity, can be *infixed* in the consciousness, except through the special sense of seeing. No picture, likeness, or *imprint* can be *objectively* cognized, except through the function of light. Ideas, formulating *objective* phenomena, may find mental molding, shape, and outline, through the action of the other senses; but these can only be true to *interior* power and principles, while they will be likely to present unfaithful semblances of their *objective* or outward forms.

It follows, then, that the function of any special sense of the human mind cannot be fully *duplicated* by any or all of the other senses. Therefore, *seeing* is essential to a correct comprehension of *objective* entities. And entities can be seen only by virtue of their individualization, which implies an *objective* relation or *status*.

The theory, then, of imaginary sight, or cognizance, is devoid of a possible foundation. Imagination, in the absolute sense, is a myth—a delusion! Images or monstrosities may be formulated in the mind without the direct intervention of the function of sight; but true likenesses of real, *objective* forms, *never*, without the intervention of that *special sense!* And the image or monstrosity will ever be the result of a combination of forms, once objectively cognized through the sense of seeing.

Such premises being true, it follows that no individual can correctly describe a person, place, landscape, animal, tree, or any other object, except the mind emanating the statement or *picture*, shall have cognized the entity described through the sense of seeing. True, the visible person who utters the description, or who formulates the likeness upon canvass, or other substance, may never have *outwardly* seen the object presented. Then, if the premises be true, it follows, that in such cases, another mind, whose *objective* individuality may or may not be visible, and who shall have seen the form described, is involved in the phenomenon.

Every object cognized by the mind, leaves its impress *infixed* therein; but that *impress*, when received through the function of sight, becomes an *objective picture*, so to speak, upon the consciousness. We may compare this *imprint* to the photograph likeness. It is there for all time. It, in this respect, unlike the negative of the photographer, cannot be *rubbed out!* So long as individual consciousness remains intact, this *picture is indelible!* The faculty of memory can *herald* it into positive *objectiveness!* And this *picture* is transferable from mind to mind. The first possession of the picture can transfer it to *sensitized* mind, as is the photograph likeness transferred from the *negative plate* to the prepared and *sensitized* paper or other substance. And this *ad libitum*, while essential conditions prevail. "How?" did you say?—Through a law and function of mind, which has been termed *mesmeric* and *psychologic*.

What is mesmerism? What is psychology? Webster defines the latter to be "A discourse or treatise on the human soul; or, the doctrine of man's spiritural nature." The former: "The art of communicating a species of sleep, which is supposed to affect the body while the mind or intellectual power is active and intelligent." Inasmuch as the mind is, *per se*, the vitality—life, the *intelligence* of the soul; and, inasmuch as "mesmeric sleep" enables the mind—soul, to exert its intelligent thought, will, purpose, without the ordinary use of the external organs of expression, it would seem plain that mesmerism implies a condition of soul communication, intelligent interchange of soul with soul, mind with mind, upon a plane of consciousness which positively points to *intercommunication*, as well between the minds of those in the *material* as those in the *spiritual* body, as when both the interchanging minds are in either of these realms or spheres of life.

Then mesmerism is simply the transfer of thoughts, ideas, and knowledge from one consciousness to another, independently of the ordinary means of the outward expression thereof. The mode:—blending of *soul* spheres, so as to establish an equilibrium of *soul emotion*, a mental equipoise, as to activity, *not* as to knowledge, culture, mental grasp and wisdom. And this, by contact, agitation, and final blending of the *soul-spheres*, the *magnetic extension* of the consciousness, a purely chemical action, process and result.

When the *magnetic extension* of the soul (which surrounds, envelops, as well as permeates the *material* body) of two individuals impinges upon the realm of each, there will be *chemical agitation*, motion of the *magnetic* elements, as is the case in compounding chemical substances; if these individuals shall remain *will-passive*, a coalition and *sympathetic blending* will take place, when, let one of the thus blended individuals become *will-active*, hence, *positive*, while the other remains *will-passive*, hence, *negative*, soon the active mind will be enabled to control the *subjective* functions of the passive mind, which passive mind will *subjectively* reflect and express the *positized* functions of the active mind in such *magnetic conjunction*. The one is now the *mesmeric operator*, the other the *mesmeric subject*. And under the operation of this law of interblending *soul-spheres*, every function of mind, every faculty of consciousness becomes transferable, is susceptible of transmission, reflection, and outward expression through the subject, according to the degree of assimilated consciousness and that of adapted temperaments and power, strength of *will*, while projecting action and in maintaining passivity.

Under the operation of this law, it will readily be perceived that when such *magnetic conjunction* obtains the operator, the positive-active mind can *secondarily* express his will through the subject; the *negative*, passively conjoined individual, exercising any function of human power, causing the *subject* to write or speak his thoughts; to sing, dance, or describe objects *subjectively*, by the action of thought, will, and vocal utterance, without *objective* cognizance (on the part of the *subject*) through the function of sight of the thing described. Now, let the controlling mind call into *objective vigor* the picture of any person (in or out of the *material* body) scene, landscape, animal, or other object which he has before cognized through the sense of seeing, and, by the action of the will, transfer the picture by the *inner line* of the communication of vision with the consciousness, and the subject will then cognize and receive the *impress* thereof upon the *sensitized plate*—the *sensorium* of his soul—his consciousness. This, then, becomes an *infixed picture* in *his* consciousness, through all time, more or less perfect according to the relative *status* of the *magnetically blended* minds. And this law obtains, as between individuals in the *sphere* of what may be termed *material* embodiment, and those of spiritual embodiment, as also between those occupying either of these two *spheres* of existence. For it is a law, function of mind, soul,—and wherever conscious individualized mind exists, there this power resides, varying in degree according to varying conditions, the quickened susceptibility, will, comprehension of the law, its uses and power, and other influences bearing upon the exercise of the faculty.

And when under the operation of this law, one is enabled to correctly describe individualities never cognized through the external senses; describe, not only generalities, but also specialities of form, feature, size, color of hair and eyes, the *scars*, and other external *body-marks;* the phenomenon implies the *conjunction* of another mind who has, or does at the time, see the object thus described. When the *magnetically conjoined* mind, which is the source of the intelligent expression of knowledge, never before externally cognized by the individual giving it tangible utterance, cannot be visibly identified in external *material* embodiment, the only apparently rational solution of the phenomenon is that *spirit-embodied* mind is thus *magnetically conjoined*, and is the real source of the intelligent description thus rendered. And when this description obtains, through the function of *clairvoyant sight*, the description being such as to denote the cognizance of forms and colors *objectively*, it seems evident that another mind (either of visible or invisible embodiment) is involved, who has cognized the object described *through the special sense of seeing*. As no objective cognizance of forms and colors can be realized except through the function of sight, either natural, *external*, or abnormal *clairvoyant*, and as clairvoyant sight does not obtain through the external organ of vision—the eye, yet envolves an *interior objective* cognizance of entities never externally seen, and far removed from the scope of the external eye, it follows that individual consciousness—mind, which has cognized the object through the function of this special sense, seeing is involved, and also that the transfer of the *objective picture*, as above indicated, is the law of this *interior vision*—clairvoyance.

Then it would seem clear that there is an *independent clairvoyance*, as is claimed by some of the recipients of this beautiful and useful gift. For if it be true that faithful cognizance of form and color can prevail only through the special sense of seeing, and that this special sense can only obtain, as to external or material forms and colors, *objective* outline and *status*, through the special organ thereof, the external eye, it follows that *clairvoyant sight* must result from the transfer of the *picture infixed* in the consciousness of one of the *magnetically conjoined* minds by the operation of external sight, and as the clairvoyant does see and correctly describe objects removed from *natural* sight either by reason of distance or intervening opaque bodies, and also sees and describes intelligent individualities, who are *invisible* to *external sight*, therefore, the *conjunction* of two minds is essential to *clairvoyant sight*, interior or *subjective* cognizance by vision. And, to repeat, when the phenomenon involves the cognizance of forms and colors, objects never before seen by the clairvoyant, nor by a visible operator, *conjoined* mind,—mind in the *material* body that can possibly be in *magnetic conjunction* with the *seer;* the only rational solution of the phenomenon would seem to be that invisible individuality; *spirit-embodied* mind is the source, the *negative plate*, the *picture imprinted* sensorium, or consciousness from whence the *imprint* is *objectively*, as to cognizance, and *subjectively* as to process transferred.

Therefore, clairvoyance, as also all phases of mental mediumship, imply the *conjunction* of the *negative will-status* of the medium, with the *positive will-status* of the *operator* controlling mind, who may be in the either *material* or *spiritual embodiment*, for I believe that no intelligent individualization, no consciousness can exist without substantial embodiment, however refined or sublimated, removed from the conditions of visible matter it may be. And this conjunction is the result of the *magnetic* blending and equipoise of the *soul-bodies*, the *spirit-spheres* of two or more persons, who may all be in either external, material, or internal *spirit-embodied* consciousness, or a portion of whom may be in either realm of conscious existence. And this conjunction, as I believe, is the law by which *mesmeric* and *psychologic* phenomena are realized.

This theory of the law of clairvoyance will rationally explain all the *mystery* which seems to enshroud its phenomena. It will account for all phenomena of *seership*, both *ancient* and *modern*. Under its genial rays, the *mystery* (miracle) of the appearance of Samuel, [with his *old cloak*, and the seeming *material* bodily appearance of Jesus, with *nail-marks* and *lance-gash*, so as to be recognized now, and at another time, in a manner to prevent identification; the presentation of your mother, sister, child, friend, with *scars*, other *external body-marks*, and the favorite apparel of their *earth-days* at one time; at another, as they really are in the *spirit body* and *drapery* with emotions glorified—"with shining raiment," and faces aglow with beatific love and joyousness] fades out, and a rational idea—the comprehension of a simple, beautiful, and natural law takes its legitimate place, enthroning MAN upon the solid mountain-pearls of reason, nature, and *unmystified* law!

This philosophy of clairvoyance also explains that *psychic puzzle*—"THE DOUBLE," so called. It will rationally account for every fact of clairvoyance which has come under my notice. It obviates the necessity of the supposition, that one's spirit "passes out of the body" in sleep or trance, when facts, foreign to the locality of the individual *dreamer* or *visionist*, are cognized in the *nocturnal* or *diurnal trance;* the unconscious *magnetic conjunction* of *spirit-embodied* minds who have beheld the scenes, cognized the facts presented through the agency of this beautiful law, to the *inner consciousness* of him who receives such knowledge, profoundly impressed with the supposition that his *spiritual* entity, the soul has visited the remote places where exist the scenes of these *clairvoyant, clairaudient, clear-conscious* exploits and explorations. This philosophy of mediumship explains how the mate of the ship (Owen's Footfalls) could have been presented with the form, semblance of a man, then, "body and soul" on board the distressed vessel, while, by the law of *physical spiritualistic* phenomena, (not herein explained or discussed) the aforesaid mate being a physical medium, a *seer*, clairvoyant, and a clairaudient, as is the case with Dr. Henry Slade and others; the controlling or operating *disembodied* spirits caused him to see the aforesaid man and to hear footsteps, and did also write *upon the slate*, the point of compass by which they desired the ship steered. It also "clears up" the *mysteries* upon which the supposed evidence of the doctrine of *re-incarnation* mainly rests its claims.

Who has not, in his life-experience, encountered some landscape or individual—beheld some object which seemed so familiar that he felt certain of having before viewed it, when, upon reflection and research, it has been ascertained that it were not possible that such experience had obtained in this *present bodily* life through external perceptions, at last? The next speculation of one thus *bewildered*, leads to query the ejaculation as follows: Is it possible I have before been here and seen this object? I certainly have! How, when, and where? It must have been in a former incarnation! (?) Understanding the philosophy of *clairvoyance*, this and many other mysteries and their attendant broods of mistaken conclusions, vanish.

If *re-incarnation* were a reality, then were unbroken conscious immortality destroyed. Re-incarnation implies a recurrence of *fœtal* development and infantile imbecility, completely obliterating consciousness, which is the vital, *pivotal centre* of individualized immortality, and hence, completely destroys it in anything like a rational and acceptable sense. The consciousness, immortality, which would be the inevitable sequence of *re-incarnation* may be likened to the *links* of "old-fashioned" *sausages!* While there is a connection of the contiguous *links*, there is no possible unobstructed flow and *unity* of the *vital substance* contained in the separate divisions. I submit that the illustration, though perhaps "vulgar" and *piggish*, is faithful to the doctrine of *re-incarnation*, completely analagous, and faithfully illustrating the *kind* of immortality which the theory involves: an indefinite number of *links* of consciousness—as many separate and distinct individualizations, strung together upon an indefinable thread of life."

I also submit that the *re-incarnation* theory as certainly destroys the spiritualistic idea and teaching of limitless, unobstructed (or *post mortem*) progression. Because, if *re-incarnation* be necessary to progressive unfoldment, essential to the attainment of knowledge, wisdom, and purity, which alone shall infuse the maintainance of immortal conscious individuality in the spiritual realms of existence, as is asserted by the devotees of that doctrine, then is the teaching of modern Spiritualism at fault when it asserts that the *man*, on entering *spirit-life*, through the gateway of so-called death, is mentally and morally unchanged, but that his facilities for improvement are potently increased, because divested of the clogs and *bent* of the unfortunate *material* organization and the *specific gravity* of the legitimate expression of the passions through that organization. And also, that if not purified so as to *rise above* groveling tendencies, if not sufficiently educated in that knowledge which must be attained through *earth life possibilities*, *material* cognizance, then he can learn by mingling and *blending* with those still in the *material-body sphere of life*. If spirit—individual man, disrobed of the *material* body, can *return* and intermingle in the emotions and experiences of individuals still in the *material body*, what need has he of *re-incarnation?*

Thus it will be perceived that the LAWS OF MIND and of SPIRIT COMMUNION, when understood, simplify and make rational the Philosophy of Life, and dissipate all incongruous theories of the relation, operation, and *status* of individualized consciousness, its modes of progression, expression, and interchange of thought—through its varied channels of focalization, embodiment and utterance—either by and through the direct individual powers of self, or by the agency—secondary means of mediumship.

ITEMS FROM MINNESOTA.

BY LEWIS F. CUMMINGS.

We wonder if the JOURNAL, which is ever so full of valuable matter, has a small space in some corner for us to give a very brief account of our itineracy of the past two months in reply to the numerous letters we have received from friends.

Our *debut* in Minnesota was at Rushford, where we were heartily welcomed by the many noble friends of the cause residing there.

From thence, taking the train on the Southern Minnesota R.R., we stopped at Spring Valley, where we were led by our guides over praires and marshes, through timber and ravines, for eleven miles. Night coming on, found us still in the woods, with no knowledge of where we were or whither we were going. Our faith was failing us, and we were beginning to fear that for the first time we were misled by those who had been so faithful to us thus far. Just then we came into a large prairie, and a short walk brought us to a stone mansion. We stopped. It was the residence of J. S. Michner, Esq., of Etna, a stanch Spiritualist, and a man who has always taken a prominent part in all public matters.

We gave three lectures in that place. At the last lecture there were many more present than could be seated.

At the close of our second lecture at Owatonna, a lady introduced herself; said we had described very accurately her spirit sister, whom we told her was present, and earnestly thanked us for this additional evidence of future life.

We lectured to good houses, and found warm friends to whom we feel indebted at Hastings, Prescott, and Lake City. The citizens of the first-named place testify to the moral worth and intellectual ability of Hon. M. B. Langley by honoring him with successive re-elections to the legislature.

If in addition to the hearty welcome, the encouraging words, and the positive assurances that the angels will bless us, which we receive everywhere, we could also receive the more substantial remuneration with which one good brother at Prescott and the friends at Lake City favored us, we could work better and be relieved of much solicitude in regard to the future. They are not only comparatively strong in numbers, but what makes them much stronger, they are—as we wish they were in every place—*united*.

A medium or lecturer passing through Mazeppa will find an opportunity for usefulness, and a paradise of a home with Dr. O. S. Lont, and Brother Ford.

Involuntarily, we don't know why, our mind will stray back to the pleasant home circle of Hon. Sylvester Dickey, of Pine Island, whose hospitality we enjoyed during our lectures in the place.

At Rochester the local press spoke in high terms of our lectures. We have everywhere while in this vicinity heard of some remarkable tests given throught the mediumship of Mrs. Ransom of this place.

At Eyota it was our privilege to listen for the first time to the powerful inspiration as it rolled forth in an avalanche from the lips of that wonderful iconoclast, Brother E. V. Wilson. Wherever we went, in the streets, in offices or shops, there was nothing heard or talked of but that wonderful man and his more wonderful tests. Spiritualism, which had only been laughed and jeered at in Eyota suddenly rose in the estimation of the community to many degrees above par in consequence of his visit.

On the train, *en route* for Iowa, we saw a young man accompanied by a brother, whose emaciated form, hollow cheeks, and short breath, indicated the last stages of consumption. He excited the sympathy of the passengers, who whispered to each other, "He will soon die." We saw hovering over him a spirit sister and a lady friend of years past, with whom there existed a stronger tie than that of consanguinity, gently drawing him away; and who, ere he reached his distant home in the East, would welcome him to a more beautiful home which they had prepared for him on the "Evergreen Shore."

The friends in the southern part of the State would be glad of a visit from sister Harriet E. Pope, and also to receive the benefit of her genius and inspiration.

Prominently identified with the history, and chief cause of the success of Spiritualism in Minnesota will ever be the name of their worthy State agent, Brother J. L. Potter. He is everywhere spoken of as one of the ablest of speakers, an indefatigable worker, and a shrewd financier.

We would have visited the many places from which we received letters requesting our services, had they reached us previous to making engagements in Iowa.

Lest our communication should prove too long, we omit allusion to other places where we met with success and were so kindly received.

Friends writing to me will avoid having their letters lost if instead of sending them to where they happen to hear I am engaged, they will look for my address in the JOURNAL.

Engaged in this work we cannot "make money;" but if, as we hope, we have been successful in making, what is dearer to us, true friends, we shall not regret our labors; and it is for these and the JOURNAL that we shall always live and toil on, as well as for

"The cause that lacks assistance,
The wrongs that need resistance,
The future in ths distance,
And the good that we can do."

Clear Lake, Iowa.

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A Liverpool banker burned up among some waste paper seven thousand pounds in Bank of England notes.

THE popular superstition that overturning the salt is unlucky originated in a picture of the last supper by Leonardo da Vinci, in which Judas Iscariot is represented as overturning the salt.

Many thanks to those who are moving so efficiently to circulate the JOURNAL, under the $1.50 a year proposition.

Voices from the People.

SKANEATELES, N. Y.—E. Spaulding writes.—I have been trying to do something for the JOURNAL, for I think it worthy of a little exertion from every subscriber. If one of them pledged $25.000, the rest of us ought not to let him carry any loose change a great while on account of our not making the proper exertion, and a big one, too. I for one, am bound to do all I can to take his little $25.000 before the 15th of April—we must do it.

REMARKS—That is the kind of talk. If every other old subscriber will follow your example and the example of many others who have already sent us large numbers of subscribers under this new proposition, Spiritualism will be much better understood a year hence, than it now is.—ED. JOURNAL.

ADDISON, N. Y.—Mrs. J. E. Westlake writes.—I am happy to receive my JOURNAL again, and find it still lives, and that you cannot be wholly destroyed by any great fire.

HYDE PARK, PA.—Mrs. Frank Thacher writes—I should like to make an inquiry through the JOURNAL concerning a statement made by A. J. Davis, in the book entitled, "Death and the After "Life." He says that "Children born six or eight "weeks prematurely, struggle into existence in "spirit life; if born before seven months, they go "back to matter, because they have not a thoroughly formed brain." In the JOURNAL No. 16, D. W. Hull says in his discourse, "Should the "child be deprived of a continuation of its fœtal "existence, the mother must now continue to "supply the little spirit fœtus that element which "its nature demands." "It may be but a thought, "but it is immortal." "Those little eyes which "never see the light of material day, will gladden "your hearts as they sparkle across the waters of "the river of death," etc. Now if I understand it rightly, this contradicts Davis's statement. Will some spirit friend be kind enough to tell me which of these authors I can rely on?

L. writes:—Enclosed please find $5.00 to aid in the re-establishment of your JOURNAL. You will repay me by helping others in your own way.

REMARKS—*Help one another.* Let that be the watchword among Spiritualists. That is the gospel of Spiritualism. The widows and orphans may continue to make their calls for the JOURNAL free, and they shall not be turned empty away.—ED. JOURNAL.

HAMMONTON, N. J.—D. Mills writes.—I gave Bro. Childs one dollar to start my subscription for the RELIGIO-PHILOSOPHICAL JOURNAL. I had long desired to take it, but my means were such that I could not see how to spare any for that purpose; but then, at his solicitation and the thought of your loss, I gave him the dollar he proposed, and I am so well pleased with the paper and its contents as it comes to me from week to week, that I now take another dollar from my scanty pile, to add on to the end of the other dollar when you reach that end.

SANTA ROSA, CAL.—James Morrow writes.—I am glad to see the JOURNAL again in its old dress, and a continuance of its philosophical religion, and search after truth. The paper must be sustained, together with all reforms, books, and pamphlets, that have a tendency to clear away the mist and darkness of old theology, which has kept the world so long in ignorance and superstition.

WADE, OHIO.—C. H. Toler writes.—I am a young Spiritualist, made happy by reading the JOURNAL and trying to investigate the science of life. My wife—being a daughter of a Baptist preacher, and a member of the Methodist church—used to burn some of my JOURNALS, for fear I would, by reading them, be led away to the "old scratch." Now, she too, is a Spiritualist, having lost the devil, leaving him to contend with the Orthodox God, as she has also left him behind. She is now being developed as a medium.

JAMESTOWN, N. Y.—E. Mitchell writes.—I have had an experience of over thirty years in the popular theologies of the times, but never found the demands of the inner life, the "soul," so fully met as in this beautiful philosophy. There are a few faithful ones here who are doing what they can to let their light be seen. The popular religion of the day is firmly rooted apparently, yet there is a spirit of inquiry working.

WINTERSET, IOWA.—W. P. Cassiday writes.—We (outsiders) are having some fun at the expense of poor old Orthodoxy here this winter. They are trying to unite their discordant forces (sects) to ward off the rough blows which a few liberated souls are inflicting on their dilapidated coward-castles, the pulpits. They have appointed a day(?), week I believe, when they are going to implore their Big Jewish Jehovah to convert us outsiders to churchianity; or, if he can't do that, to remove us out of the way as stumbling blocks for others. But we tell them he wont do it—we almost know he wont. What do you think about it, Bro. Jones; are we not about right?

ST. FRANCISVILLE, ILL.—J. Potts writes.—That "Search after God" is very interesting to me, and I would like to hear of the old gentleman being found.

KINDERHOOK, MICH.—James Morrill writes.—Fifteen years ago, I was developed as a medium for physical manifestations. From that time until the spring of '61, I passed through nearly all the phases,—such as writing and clairvoyance. Our *seances* were mostly at home with our own family, and many were the tests that we got to convince us our departed friends can and do communicate with us.

KENDALLVILLE, IND.—C. W. Isbell writes.—I have for some time observed with pleasure the superiority of your valuable paper compared with some others of our western journals, in the publication of local as well as religious items. It has been a true and faithful chronicle of passing events, and I apprehend this is one of the principal reasons why it is so eagarly sought for by the thinking class of people.

EXETER MILLS, ME.—Julia A. Eastman writes.—Many thanks to you, for continuing the paper after my subscription was out. Consider me a permanent subscriber, for I know of no way I can invest three dollars to get the information, subject for thought, and general comfort, as by a year's subscription to your RELIGIO-PHILOSOPHICAL JOURNAL.

WAVERLY, IOWA.—Jas. Stephenson writes.—I am not a Spiritualist, but I like to read your paper when I have time. I think your last number is worth a half year's subscription; and I have lent it to a man who, I think, will take it for a year on trial,—one who thinks for himself.

WINNEBAGO CITY, MINN.—D. Wateman writes.—I ordered your paper about one year ago as a trial subscriber. I am well pleased with it; in fact, I do not think I can do without it. The bold manner in which you attact heavy-headed error, and defend what you consider the truth, however unpopular the source from whence it emanates, just harmonizes with my mental organism.

ONEIDA, ILLS.—B. S. Wells writes.—You may remember me as an old poverty-stricken individual, living since June 23, 1870, with some Methodist relatives at Mulberry Grove, Kan., where I have received your beautiful JOURNAL, marked "F." Through all the fiery ordeal which you have passed, the white-winged messenger still came. "Not "being crushable" it has arisen, Phœnix like, and put on its new armor.

HOWES MILLS, MO.—Dan T. Edwards writes.—I am one of the persecuted. I have this night received a letter tied to eleven hickory withes, purporting to be from K. K. K., giving me until the 21st inst., to leave this county. My wife is helpless and very timid, therefore I shall leave for a while, at least. You will please change my address from Otter Creek, Mo., to Howes Mills, Dent Co., Mo. I will in my next send you a copy of said letter for publication.

BIVENS GROVE, IOWA.—A. E. Cram writes.—Last winter the Orthodox had a protracted meeting, and about forty joined the church. They are trying it again this winter, and not a sinner has come to Christ yet. I think F. B. Dowd's lecture has a great deal to do with it.

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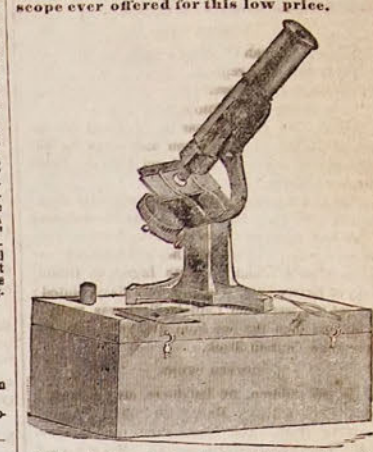
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BY..... ..... E. V. WILSON.

Our Eastern Tour---No. 3.

Thursday, Jan. 11th. A day in New York City with the mediums. Our first call was upon J. V. Mansfield, 361 Sixth Avenue. While we were talking of old times, the time we knew each other in Boston, Bro. Mansfield's hand was influenced, and the following communications were given:

NUMBER ONE.

"My Brother Wilson, I thank you for the good work done at Goldsboro, N. C., last winter, in the family of my son-in-law, Wm. R. Barringer. He married my daughter. Your labors in Goldsboro have been of great use to many of my friends, especially to my daughter and her husband. I have two daughters in spirit-life with me. Their names are Mary and Sarah. Will you publish this communication? I am Mary Lawrens, the mother of Wm. R. Barringer, of Goldsboro, N. C."

Will Wm. R. Barringer write us when he reads this, if the above statement is true? We know of Wm. R. B., and have been in his house.

NUMBER TWO.

"How is Hannah?" asked a spirit.

"Very well," we replied.

"Is Eugene doing well?"

"Yes, so far as we know."

"Well, I am glad to hear it. You will remember me to her. I thank you and yours for the kindness extended to her. I am Captain Jacob Black, of Maine."

This is a fine test, and one that was very unexpected. We know Hannah, and Eugene well, and when her name was mentioned, we felt very sure we were going to hear from her late husband, our old and tried friend, the late Ingraham Gould, Esq., of Beaver Dam, Wis., but were disappointed; and yet the test from Captain Black was really a better one than the one from Mr. Gould,—for we never knew Captain Black.

NUMBER THREE.

"Oh, my children, my daughters, my husband, I thank you! I thank Mary. Oh! oh!! I must speak to them. The fire—I—am—your—their—Mary. I can't continue the control. M-A-T-D-A—"

This spirit was one of three from whom I most desired to hear, my sister-in-law, Matilda, wife of Phineas Eames, who, with his two daughters, is at my house in Illinois. The line of communication was here broken.

Mr. Mansfield is an old and tried medium, and one through whom we have received many, many fine tests in the past.

Mail robbers are helping themselves from the many correspondents of Bro. Mansfield. He has lost twenty letters in the thirteen weeks preceding our visit,—containing an aggregate of $95, and four postage stamps, in each letter.

We advise our many friends that in J. V. Mansfield, they will find a reliable test writing medium, No. 361 Sixth Avenue, New York City. Do not fail to call on him. It will pay you to hear from your friends in the Summer Land, through the telegraph lines of the Spirit World. We next called on

SISTER EMMA HARDINGE-BRITTEN,

who is now speaking in New York City, at Apollo Hall. We found her looking well. In fact, we do not remember ever seeing her look better. Her answers to our questions were as follows,—and by her permission, we give them in substance: "I am not doing as well here as I wish. There are two societies—Sister Tappan, speaking to one,—admission free. I, before the Apollo Hall society,—fee ten cents, at the door. I am glad, and thank my God every day of my life, that I took the course I did in my marriage with my husband, and that I was married in the manner I was, and in the Episcopal Church. I am happy in my marriage and love my husband, and he loves me. We have a little house, three acres of land,—which we are cultivating, and my husband works it himself. I have known him long, and although a gentleman born, he is willing to work. He is willing to do anything that is honorable and just. We are poor, for I lost everything in the publishing of my book. I have secured an annuity for my mother, who is with me at our home in Mass. While I am in favor of woman enjoying all freedom and every right she may be heir to, I do not endorse the Woodhull and Claflin movement. I do not, and will not sustain Mrs. Woodhull in her views as expressed in her speach before the people of Boston. I have her very words, they are as follows: 'I have the right to change my love when I please, to whom I please, as often as I please, and give it where I please.' I love my husband and none other. His family treated him most shamefully, even to putting forward a mere boy—poor foolish child, to insult myself and husband in a most disgraceful manner! Bro. Wilson, we are going to inaugurate a new movement, headed—

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We object to refusing to give names of articles, or the writers thereof. We say to our sister, if your undertaking meets the wants of the Great West, it will live. Advertise your undertaking in the RELIGIO-PHILOSOPHICAL JOURNAL, and be mindful to sustain the mediums of every part of the country. We wish "The Western Star" every success; and advise our friends to subscribe for "The Western Star."

We next proceeded to the quiet and elegant house of our old friend, Dr. H. Slade, (Clairvoyant), and J. Simmons, 210 West Forty-third Street, New York City. While there, the following communications and physical phenomena occurred:

NUMBER ONE.

A slate held between Dr. Slade and us—he holding one end and we the other, and close to the table we heard the pencil write the words:

"My Dear Brother, I am glad to meet you again here. God bless, and spirits help and guide you in your good work. Go on, my dear friend, continue the work you have in hand, and fear not. The angels are with you and will help you. I well remember the talk I had with you on the cars coming up Grand River from Nunica to Grand Rapids. If I had heeded your advice, I might have been with you and others, working in the earth-form. It is well however. All is well.

A. W. S."

The above was written without contact on the slate with a piece of pencil not to exceed the sixteenth of an inch in length; the writer was our old acquaintance and co-laborer,

ALINDA WILHELM SLADE.

The slate was then laid on the table and under it a piece of pencil the sixteenth of an inch long and one-thirty-second part of an inch thick, between the slate and table, and full fifteen inches from Slade or myself. Dr. Slade then took us by the hand with both of his hands, when the pencil began to write,—and for nearly forty seconds we could hear the writing very distinctly, and then it ceased. On looking at the slate, we found the following written thereon:

"My Son ld high your banner of truth, let its folds float out upon the breeze of progression. Your work is a great one. I am pleased with the work you are doing. Go on, be true to God, Spiritualism, and yourself. SAMUEL WILSON."

After which the right hand of a woman came up between the table and us, to our beard,—took hold of it and gave a pull. Then came the dusky hand of an Indian, who took hold of our coat and pulled it; this was repeated several times. We then took a large slate pencil, full six inches long, in our hand, and held it under the table. Instantly two hands came, one soft and velvety; one large and coarse, with heavy touch—this hand clasped our wrist, holding it firmly; the other took the pencil out of our hand. The reader will remember that both of Dr. Slade's hands were on top of the table as was our left hand. After the pencil had been taken out of our hand, we were requested to look under the table for the pencil. We did so, and the pencil was not found on the floor, or about the room. We joined hands, and in a little time—say twenty seconds—we saw the pencil in the air descending slowly to the table and lightly falling onto our hand.

Dr. Slade was then influenced by the Indian Brave Wassa. Spoke to us words of cheer, and bid us return at 8 o'clock in the evening, saying, "Big speak, come wait little time, and when me call, come up and me give big speak, big see. Old Brave, squaw and some pappoose come."

Dr. Slade, after this influence, asked us to tell him what the Indian had said to us. We did so. Well, come and see what comes of it. But I frankly tell you that every hour of the evening is fully engaged up to 10 o'clock.

Our friends will bear in mind that everything recorded above, took place in broad day-light, and independent of any human agency, save the presence of Dr. Slade and ourself in the room. We got no test from those we desired to,—either through Mansfield or Slade; showing conclusively that the human mind has nothing to do, whatever, with the presentation of the phenomena. * *

TO BE CONTINUED.

LITERARY NOTICES.

The Herald of Health, for February, prints "the Thoughts on the cure of Consumption," of Dr. Benj Rush, in 1800, who insists upon the building up of the system, by open air exercise as the one hope of consumptives, and if taken early, an effective safeguard. Rev. Charles H. Brigham has one of his most excellent articles on "Soul and Body." A delicately put article on the Sexual Relations of Marriage needs wide attention; an article on Mental Capacity and the Size of the Brain, shows that the largest brain ever known was that of a woman.

Publishers' and Stationers' Weekly Trade Circular, a journal devoted to the interests of the publishing, printing, book, stationary, news, music, art, and fancy trades, and associated branches; official organ of the publishers' Board of Trade. F. Leypoldt, editor and publisher, 712 Broadway, N. Y. This is an invaluable journal to all dealers interested, and they cannot well do without it. The fact that Mr. Leypoldt is editor and publisher, is a sufficient guarantee that the enterprise will be a success, and fully meet the wants of the trade. The publisher has purchased the *American Literary Gazette and Publishers Circular*, published at Philadelphia, by Geo. W. Childs, which will be merged with the *Publisher's and Stationer's Weekly Trade Circular*.

The American Odd Fellow. The February issue of this sterling monthly more than sustains its previous high reputation. The contents are both interesting and instructive, and pleasingly varied. Every Odd Fellow, and everybody else, should take it.

Ladies' Own Magazine, by Mrs. M. Cora Bland, Indianapolis, Indiana. The illustrations are fine, and the reading matter has a high moral tone.

Home and Health. De Puy, Holmes & Co., Publishers, 805 Broadway, N. Y. This is a valuable health journal.

The Eclectic, for February, as usual, is replete with interesting articles. This number contains all that is interesting or useful in fourteen different European magazines. E. R. Pelton, publisher, 108 Fulton street, N. Y.

The Detection of Criminal Abortion, and the Study of Feticidal Drugs. By Ely Van D. Warker, Syracuse, N. Y.

Theory of Germs, showing the origin, career, and destination of all Men, Spirits, and Angels. By I. F. Emmet, B.A. James Burns, London, publisher.

The Burning of Chicago,—a poem by Thomas Clark. Price 25 cents. For sale at this office.

We have received the following interesting pamphlets from John P. Des Forges, of Baltimore:

Prayer: a sermon by Rev. O. B. Frothingham; preached in New York, January 29th, 1871.

Gleanings from Theodore Parker's Works: selected, prepared, and published, by Ross Winans, and comprising the following series, bound separately: "The Influence of the Religious Element on Life"; "Theism and Atheism"; "The Relation of the Religious Sentiment to God—or, a Discourse of Inspiration"; Hebraism, Heathenism, Barbarism"; "A man is to be Educated Because he is a Man"; "Remarks about Jesus"; "On Practical Theism"; "Universal Providence of God"; "Natural Religion, Atheism, and Popular Theology."

Costliness of God's Moral Government: a sermon by Rev. Henry W. Bellows; preached in All Souls' Church, New York, September 24th, 1871.

Ideas in Relation to Prayer: by Francis Ellingwood Abbot.

Precautions and Suggestions Pertaining to the Enjoyment of Health and Comfort. Selected from various authors.

Free Religion in a Free State: from Francis Ellingwood Abbot's writings.

Gleanings from Frothingham, Longfellow, and others.

Theism; Desiderata in the Theistic Argument: Extracts from an article in the *British Quarterly Review*, for July, 1871.

Voices of the Sea. Read to the Unitarian Society in Dover, N. H., Sept. 1st, 1867.

C. L. James.

This distinguished author, is about to publish a new work, on "Transcendental Philosophy." Mr. James, though a young man, is one of the most profound thinkers of the present age, and a work of this character, emanating from him, will excite unusual interest in the world.

SUBSCRIBE for the JOURNAL.

Money Orders.

Some people think that they must not inclose a money order along with the letter stating what it is sent for. That is a mistake. Send both together, and avoid mistakes.

On the 17th of January, we received a money order of seven dollars—no instructions. Do n't know how to apply the money, nor who sent it.

nother three dollar order came some time since. The sender says in a letter, that has neither name of the writer, postoffice address, nor date. "You will know from the hand-writing, from whom it comes." How can we know *so much?* Wish we could! Please tell us.

Testimonial.

MRS. ROBINSON:—I enclose you $3.00 in Canadian funds for examination of, and prescription for Charles McLearn. I also send you his name a d age in his own hand writing, and a lock of his hair. His father brought him to me, thinking that I might help him by Psychology. When he explained to me the nature of his disease, I told him the best thing he could do, in my opinion, would be to send to you at once. when he would be sure to get the truth without any humbug or experimenting, as most of our doctors do. When I explained to him the nature of your healing art, and how it was effected as I understood it, like a sensible man he said he would take my advice, and gave me the money forthwith to send to you, hoping you will do the best you can for his boy and cure him if possible, which I have no doubt you will. I am laboring as hard as I am able, for the furtherance of the good cause in which you are acting your part nobly, hoping ere long that your mode of treatment will be fully established. If you continue to be successful in curing, it will do a great deal of good, as well as proving the superiority of your mode of treatment. As regards the boy's disease, his father told me he thought it was Epilepsy. He says it is about two months since its first appearance. He has had three pretty hard fits during that time, and several light ones. He has been taking medicine from a Doctor for some time past, but has but little faith in a cure, as it only keeps the fits off a little longer. The boy's countenance is pale and sickly looking. I don't think I can give any further information regarding him. Hoping you will give a full description of his case and the cause if possible, as his father would like to know the cause. Please explain and send your letter of advice as quick as possible.

Please direct your letter to Mr. WILLIAM MCLEARN, High Gate Post Office, Ontario, and oblige your sincere friend in the cause of humanity.

J. W. TAYLOR.

Morpeth, Ontario, January 28, 1872.

P. S.—You will please excuse me for not writing to you about my son's recovering, whom you treated. After receiving your second letter and prescription, the boy was so far recovered that he would not take any more of the medicine, nor use the liniment. He has been well ever since—thanks for your kind treatment and success in his case. The case of John Addeman, which you examined, turned out just as you said—"too late! too late!" He died in about a week after receiving your letter.

Your very sincere friend, etc.

J. W. TAYLOR.

MR. EDITOR:—I desire to say to my patrons scattered far and near, that I answer all professional letters so soon as my strength and the controlling spirits that inspire the answer will permit. No unnecessary delay is allowable. Simple letters of inquiry will be answered as rapidly as consistent with other duties. All letters will be answered in due time. The band of spirits who inspire me to give the most perfect *diagnosis* and remedial prescriptions for all types of diseases, understand well when and what to prescribe, and will suffer none to be unnecessarily neglected. Again I repeat all *will be attended* to in due time. Friends will be patient, and in due time they will receive overwhelming evidence of spirit power in curing the sick.

MRS. A. H. ROBINSON,
148 Fourth Avenue, Chicago.

Widow's and Orphan's Fund.

For the last four years we have had a specific fund entitled as above.

The object of this fund is to enable all who desire to do so, to aid a class of people to read the RELIGIO-PHILOSOPHICAL JOURNAL who are unable to subscribe and pay for the same.

The appeal of that class to the proprietor of this paper has *never* been made in vain. About one per cent. of the expense of *free subscriptions* has been paid out of *that fund*; the balance has been borne by the publisher.

All widows, orphans, and aged people who desire to read this paper but feel too poor to pay for it, on request, will have it sent to them marked F. W. O., which means *free*, and charged to the Widow's and Orphan's Fund.

Since the fire several kind-hearted people have donated small sums to aid us in buying a new outfit. The money is very timely, and we most sincerely thank the donors for the same. Money is hard to be got at this time, "*every dollar counts*;" but as we have often said before, notwithstanding we found ourself greatly embarrassed by the terrible destruction of property on which our insurance is of little or no value, even to one-half more than our good brother, Dr. Child, mentioned in the second miniature JOURNAL we issued since the fire, yet we wholly disclaim being an object of charity.

All sums donated to us will be passed over to the credit of the above-named fund, and those who make such donations are respectfully requested to name the persons to whom they would like to have the JOURNAL sent free, to the full amount of their respective donations, and it shall be done.

If in any case parties making such donations shall fail to mention to whom the paper shall be sent free, we shall apply their money for the first applicants.

Received and placed to the credit of the Widow's and Orphan's Fund:

Amount previously acknowledged	$619.50
I. Lover, Neenah, Wis.	3.00
Geo. L. Lee, Worcester, Mass.	3.00
John Coles, Prescott, Wis.	1.50
L.	5.00
A Friend	2.50
Merritt Munson, 12 vols. "Moses and the Israelites."	

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The undersigned having for several years been proprietor of the **Garden City House**, Chicago, which was consumed at the time of the great fire, has now opened a *First-Class Boarding House*, at 148 *Fourth Ave., between Polk and Harrison streets*. He will not only accommodate regular day and week boarders, but *transients*, who may desire pleasant accommodations during a short stay in the city.

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SOME ladies suffer dreadfully with the headache, and this causes their hair to fade. Nature's Hair Restorative is a sure remedy for the ache, and will restore the color of blanched, grey, or faded hair. See advertisement.

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measuring 10 by 12 inches, *if they so request when forwarding their subscription*. The original copy of the SPIRIT BRIDE is a superb crayon drawing, executed in the highest style of art by a medium artist (Mr. E. Howard Doane), while under perfect control of the spirits. The picture represents the head and bust, life-size, of a young lady arrayed in bridal costume, and ornaments the walls of our Public Free Circle Room. Some of the most competent judges have examined and admired this portrait, and do not hesitate to pronounce it a superior work of art. Its anatomical accuracy, beautiful expression and finish, are indeed worthy the pencil of any accomplished artist.

THE BANNER OF LIGHT is the oldest Spiritualist paper in the world—substantial and reliable as an exponent of the Spiritual Philosophy of this century. Public Lectures from noted speakers appear in its columns from time to time, together with original Stories, Essays, Spiritual Phenomena, Correspondence, etc. It also advocates the rights of woman, as well as other needed reforms.

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Spence's Column.

HIGHLY IMPORTANT.

"They are creating a great excitement here. It can truly be said, in my own person, that the deaf hear, the blind see, the lame walk, and the leper is cleansed. I had the **Leprosy** for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days, I shoved up my sleeve to see how my arm looked, and to my utter astonishment, the scales would cleave off easily, and leave all smooth; and now my head and body are clean. The **Catarrh** in my head is arrested. They cured my lungs that were tied up with **Phlegm** and **Cough**. The **Rheumatism** in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head or put it in my vest. I can now hold it in any position. My legs I could with difficulty get off, any way. I now travel quite easy. By overdoing, last fall, I brought on a **Pain** about the **Heart.** It would beat a few beats and then stop and start again. I could not lie on it at all. The Powders have set it all right. Several years ago, from overstraining one eye, and a blow on the other, I became **Blind,** so that I could not know a person in the same room. Now I can read the large words in your circular; yet I took only two boxes of Negatives. On Thursday, I called on Mr. Bowles who had been sick about two years; and his wife was sick from **taking Calomel.** Her limbs were swelled to her body; she could not do anything, or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodard who is acquainted with the Powders, having used and seen their good effect. I let him have a box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my neighbor came in and said he had good news for me; namely that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles out on the plaza at work. He was greatly surprised, and on inquiry she said she took one of Spence's Positive Powders the night before; it eased all her pain and she **slept like a pig.** He said he never saw two persons so elated in his life. Please send me six dozen more boxes."—(*A. H. Knight, Jefferson Mills, N. H.*) "The Positive and Negative Powders do all they are recommended to do. They cured me of **Dyspepsia,** and there has not been any return of it for over a year. They cured one of my family of the **Ague** in three days. No amount of money could tempt me to do without them. I have used them in my family for two years."—(*Mrs. Benjamin Kinyon, Bristol, Ind.*) "I was **Blind,** and nearly helpless with the **Rheumatism,** and the Positive and Negative Powders restored me to perfect sight and health."—(*S. S. Baker, Jr., Blacks and Whites, Va.*) "I have been introducing your Positive and Negative Powders in this neighborhood, and I must say, with astonishing effect. One old man had **Heart Disease** very bad, and was not expected to live. In one week after taking the Positive Powders he was better than he had been for 20 years; and now he says he is as well as he ever was. All that have tried the Powders are doing well. Send me 3 dozen boxes, C.O.D."—(*P. N. Morrell, Pilot Grove, Iowa.*) "My daughter had the **Cholera Morbus** in Boston, and was confined to her bed two weeks before telegraphing to me. I went to her and commenced giving her the Positive Powders, and in two days she was up and dressed. Her three children had first the **Scarlet Fever,** then the **Chicken Pox.** I used the Positive and Negative Powders and nothing else, and in two weeks they were going to school."—(*Mrs. Louise Snowman, Castine, Me.*) "I have received great benefit from your Positive and Negative Powders in past years by being cured of **Rheumatism** and **Erysipelas.** I have used two or three boxes of those last received, for **Neuralgia** in my head, which have had the desired effect, as I am now quite free from that painful disease."—(*H. Gorton, Marion, Ohio.*) "The Positive and Negative Powders work like a charm. I was called to see a sick child two weeks ago, who had been suffering five weeks with **Inflammation of the Brain.** The doctors had given up all hopes of its recovery. No medicine would relieve it, and it cried night and day until they sent for me, and in twenty minutes after it had taken the first dose of Positive Powder, it was sleeping easy, and it has been gaining ever since, and I think will get well."—(*Mary E. Verrel, Penn Run, Pa.*) "Your Positive Powders cured my wife of **Falling of the Womb,** and she is as well as ever. I myself had **Chills and Fever,** which I broke with the Positive and Negative Powders."—(*John H. Jenkins, Osage Mission, Kansas.*) "Four years ago I used about half a box of your Positive Powders which took all the **Dyspepsia** out of me, root and branch, and left no symptoms of it, till now, owing to a wrong and careless mode of living, it has set in again. Inclosed find $5.00, for which send me Positive Powders. I shall never be without them again as long as I live. They have proved their positive virtue in every case in which we have tried them."—(*John O. Reedberg, Hartland, Wis.*) "I take great pains to introduce the Powders instead of my own medicine. Quite a number have called on me of late with heavy **Colds** and **Coughs.** I gave them the Positive Powders, and told them to take up one box, and if that did not cure them, I would give them a dollar's worth of my best medicine. But no one has come for any other medicine. I will write for more soon."—(*Dr. T. Bond, Pennfield, Pa.*") "My daughter was taken with **Typhoid Fever** immediately after I received the last package of Positive and Negative Powders. My neighbors thought me crazy because I gave her the Negative Powders and did not employ a doctor. But she is now well and able to walk out."—(*Sarah B. Chapin, Menomonee, Wis.*) "The Positive and Negative Powders came all right. I have used them considerable since I came here, and they always give the desired relief. In one case the Negatives saved the life of a man who had **Congestion of the Brain,** and whom we thought to be dying. I would not be without them on any condition."—(*Sarah E. Upton, Marshall, Mass.*) "Here is another case cured by the Positive Powders. N. N. Reese had **Inflammation of the Windpipe** for three years. The doctors said medicine could not reach it. He tried one box, and is cured."—(*D. W. Hard, River Styx, Ohio.*) "I must tell you of another case in which your Positive Powders made a cure. My next door neighbor had a little boy not quite two years old, who was strangely affected by passing from the bowels large and frequent **Discharges of Blood,** and it run on for some time, although she had consulted two physicians. I told her I would give her several Positive Powders, and if they seemed to help him, I would spare her a box, although I had but two. They helped him so much that she came and got the box, and she did not give him more than one third of it before he was permanently cured."—(*Sarah E. Grissom, Smithville, N. C.* I have a little girl four years old that had the **Croup,** so that she could scarcely breathe. I gave her the Positive Powders, she dropped to sleep in an hour, and that was the last of the croup."—(*Mary Stoddley, North Hamden, N. Y.*) "One old lady has had a **Cancer** of fourteen years standing cured by one box of Positive Powders. Send me a dozen boxes."—(*J. W. Whitley, Bonaparte, Iowa.*)

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CHICAGO, FEBRUARY 24, 1872.

VOL. XI.—NO. 23.

The Rostrum.

LECTURE BY E. V. WILSON

Delivered before the First Association of Spiritualists, of Philadelphia, on Sunday Evening, January 28th, 1872.

Phonographically reported for the RELIGIO-PHILOSOPHICAL JOURNAL, by Henry T. Child, M.D.

Song by the audience: "There's a beautiful home for thee."

Why not ask the angels to come down to our homes? and if in every household there was a room especially dedicated to their holy mission, where we might bow our heads in prayer, bound by no creed, free in soul, without license to do wrong, asking the minister of health, the minister of joy, the minister of prosperity, the minister of love to aid us to do our duty, so that cheerfulness and truth should be guests in our chamber of love; holding it sacred to every association of truth and right; never violating its sacred precincts with those elements that bring bitterness, and angularity and passion, but always, morning and evening, seeking to have it freighted with that divine inspiration which breathes the love of God into our souls, and brings the home of the angels to us, we would find this home here.

We have no need to go far away, but we must rise into the broad divinity of the philanthropist, that is ready and willing to spend and be spent in the cause of humanity Let these holy chapels be in every house, as sanctuaries, open and free to all purity, guarded by the people's love, sheltered by angel's influences, and we shall have a heaven on earth without going far off to get it. Jesus taught this when he declared that "the kingdom of heaven is within," and "thou art ever nigh unto God." I have sometimes been there, though crude in speech, and sometimes severe, yet there are times when, in my soul of souls, I bow down in some sacred retreat and am blessed.

Men think, and sometimes women, that we lack in religious love, in religious duty. It is not that, but it is the terrible antenatal school from out of which we have come; the baptism of fire through which we have passed; the dark, deep and murky waters of superstition whose darkness are commingling around us.

We are seeking the real foundation of truth and love. We are reaching up after this yet a little longer,—a few more days or months or years, and this voice shall cease in its physical phenomena, and that which keeps the body together, shall go with all the angularities of the past.

I shall know this, that life's a fact and death a lie; then shall the grave be swallowed up, and the doors of life be thrown ajar, and all the hosts of earth invited to enter upon the truth, with their own souls, bringing with them the darkness and the light which they have gathered in this life, and the light shall be as a silver chain of love, binding them to the fountain of infinite truth and justice; then shall the fathers exclaim, and the sons echo it down the aisles of time, along the rolling waves of eternity, the father's love abideth for ever; the son's memory forgeteth never; brothers and sisters shall be one; the daughters of truth and mothers of affection, waiting, grouped together in one bright star in mortality's diadem. Let us win it!

LECTURE.

I hold in my hand the second edition of God's word, bound by Gentiles, spoken by Jews, every letter of which has been baptized in a hundred thousand fangs of blood. Given as a white-winged messenger of peace, but pluming itself in the night-scream of the bird of blood. Made sacred and doubly sacred by the crimson blood that trickled from wings of the God that spoke it,—it has become trebly sacred for the phenomena that it describes. While as a speaker and seer, we reverence the mind of man, used by the inflatus of the heavens we should not worship the dust that crumbles and decays, but grasp the right hand of the soul, and in grasping it, bid it backward turn from the darker ages, and illuminate our day and time, for skepticism rankles on the very altar of every church, and in the soul and heart of every minister; in the kneeling worshiper, in the trembling hand of each one who holds the sacred wine cup, there stands the guest of skepticism. It curls itself in the human brain, and exclaims like a Barnes—dark! dark! dark! There is no light before me, but out springs an angel messenger—a mother, a father, a brother or a sister, who draws the infinite curtain aside and bids the darkened soul look forward to the star that is never dimmed, or never fades away.

Within the last decade, we, as a people, have laid low four hundred thousand men, impoverished and beggared eleven millions of people, shouldered a debt of two thousand millions of dollars, that the command of one God who held the chains of the slave might be changed for that of another, and the chains be broken. They who believe the spoken word, filled these armies with scorn and hate, and hurled the foul slander at the Nazarene, but when the physician, inspired by Heaven, touches the palsied limb, and sets the currents aglow afresh, they cry "it is the devil" and say, "a little longer you may walk the earth before you are consigned to the fire of eternal hell" How is it with the worshiper of the cross, suffering with the pangs of disease, when death stands at his bedside as it did to Minister Ferguson, closing up his life lines, and in his awakened nature, he calls his brother to his side and says, "Charlie, father, mother brother, and sister are here." They bid him be cheerful, for a little while and earth's pains shall cease and heaven's delight begin. They think him delirious, but he says, "Charlie, my mother, and that precious little one whose beautiful form they laid away in the grave long, long ago, is here. Nearer, and still nearer she comes, blessed child, my first born, thy cheek is soft, and tender; thy gentle hand soothes my fevered brow." With extended hand he exclaims to all these, "I come! I come!"

Demon is echoed from every pulpit in the land when the old man triumphing under the weight of eighty years, leaning upon his staff for help, looks up with dimmed eyes into the ether blue and beholds the hosts coming, and those whom he had loved in early youth, gathering around him to welcome him from the shores of time. The cry is these are demons from the damned, but they are not! They may be like the lad that stands here now, a child of charity, taken up, as he says, in the streets and sent to the poor house because he had no father or mother to care for him, and under the rude and unsympathetic treatment there he dies, and is thoughtlessly laid away in what they considered his last resting place—but no! he did not die; his mother came and found him and took him home, and he says I was not buried, but over the casket I had left, the chaplain said, "Demon—gone to the infernal regions."

Now there stands here by our sides the man whose pen inspires the army in the camp at Valley Forge, and who next to Washington did more for American liberty and the right of free speech, than any other man; he, who in June 1808, went out from the shores of time, and whose picture is refused a place in yonder State House in old Indepencence Hall—a home which his labor had entitled him to; he who has stood with Franklin and others at the head of this great spiritual movement for the extension of human liberty, by speaking freedom to every soul; he who hated slavery, opposed the King and wrote "Junius letters"—he says, with sudden shock, "I ceased to live,—expecting nothing and found much." He returns declaring, "That life is an eternal fact; and I in the fullness of the infinite elements, stand erect, doing my duty as heretofore."—THOMAS PAINE.

Stephen Girard, once the money king, that walked with folded arms along this platform this afternoon, now in the fullness of his nature, exclaims, "Thank God, thank the angels, and thank the minds of mortals that I can thus come." Another, grand in form and feature, with his broad rimmed hat, comes to the city that he founded, and in all the elements of his glory there is strength and peace. He thanks God, that here on the corner of these two streets, are sitting six hundred intelligent persons listening to words from the spheres above. Another man,—statesman,—scholar, love of liberty, grand old Morris, is here and prides himself as he looks back and beholds the prosperity that has followed this country, where every man is at liberty to worship God according to the dictates of his conscience without molestation.

Here, too, are Indian spirits in their grand freedom, and all these say never let superstition and bigotry gain a foothold on the soil of America; keep it in its virgin simplicity, even untainted, that there may not be a single theological blot or curse on the political polity of the country we inhabited. Oh! citizens, do you feel the grand inheritance which has come to you in this land of liberty, and will you hold this in fidelity and hand it down to your children without a stain or blot. Let the United States of America ever remain the home of the free. Let no one take away your religious or political liberty. Beware of those who would put God in the constitution.

We would not, in our desire to do right, rob the Catholic or the Protestant of any of their rights, or a single privilege, but we demand at their hands the same, and will have it. We made our medium pledge himself in 1854 to throw himself into any breach where men's or women's rights of citizenship and worship were in danger, and to defend them. We implore you by the divinity of our spiritual gospel, by the love you bear the sainted dead,—at that misnomer,—the love you bear the sainted living, those that have passed on, whose caskets we have laid a side, the resting places of whom are marked by the white marble, the grey granite and the towering shaft,—we implore you by the starlight and air, the one glinting so beautifully over your heads, the other you breathe in freedom's right,—heirs and joint heirs to it to-night; we implore you by the green grass that has not yet been stained by the theological curse; we implore you by the young blossoms just budding on the tree to put forth in April and May, to see that it blossoms without a curse,—so shall you be blessed.

Above and beyond all, I implore you to attend these meetings, and have a spiritual interest in them; the vantage ground is yours; do not lose it; do not slacken in your endeavors to do well, but come together; meet in these afternoon circles; meet in the morning worship; meet in the evening's declamation and ask the angels to be with you, and here they will be,—come and fill this hall and make the world feel that you are a power; that you have rights and privileges, and dare maintain them.

Now there stands right here by your chairman a colored man, scarred and worn; one who has lately passed on. He has come to thank Dr. Child for the help he has afforded his wife and little ones, whom he left behind. (We recognized him as a man who died of small pox about two months since.)

Here, too, is the old Quakeress, Eliza Newport whose life went out of the body yesterday. She wishes to thank Dr. Paxson for his kindness to her. She stands with her hands extended over him to offer her blessing.

I see now over you all a band of angels, one above the other, like Jacob's ladder, extending out into space. They will ever be with you. Let there be no more worship; let there be no more idols; let there be one great soul centrestance of love; gather under its banner,—support each other. If one errs, do not cast him away; if one sins, do not turn him out; if one curses you, come to him with blessings; bid him look upon the darkened record he is writing upon his own soul, and ask him to cease this; meet him ever with kindness and love, the beautiful affection that comes from the heavenly fold toward which we are all hastening—that home how few of us have measured.

We stood upon a mountain cone once. At our right a river flowed. There came one we loved in early life, with her babes around her. In her hand she held an open volume. The children were clustering round her feet and listening to the lessons of love. She was teaching them from this book of nature, the value and properties of fruit; the lives of insects and worms; of trees and rocks; of life in men and women and children. We started to meet her, in the old element of love, but she said, "Not yet; wait till this duty is done, and thou shall be blessed." Soon the lessons were over; the children dismissed, and she arose and came towards us with outstretched hands, and we met, the mortal and the immortal, face to face, hand in hand. Blessed memories of the past flowed swiftly through our souls. Little did either speak. Our thoughts were backward rolling to childhood's days. Then tracing on the beautiful pathway, up they came until both stood in heaven's light, face to face. Each then spoke the other's name. Each then asked of each their home—I said, I have come up from the shores of time. She forward pointed and said, "There in that beautiful vale is my home. Behold it." I saw a cottage,—vine clad, flowers clustered everywhere, fruit pendant hung from many a limb, birds sang and beautiful animals sported around the cottage. An old man sat by the door. A little girl was playing on the floor. Another approaching greeted the old man. She led the child before her in beautiful illustration of maternal love.

"My home," said I, "love, let us go there."

"Not yet," was the reply, "there is work for you to do."

Then some of whom we have spoken to-night, were delegated to direct our thoughts and labors. To begin, they must first strip the man of every thing that bound him to time. Then the soul must be prepared for its grand inflatus. The body must be disrobed of every encumbrance that bound it in the mortal chain. The mind must be as free as the air. What though scorn cross our track? What though hate stares us in the face? What though bigots send us to hell? What though the dagger be held at our throat? What though the revolver be held at our brain? The command was, Speak what thou seest; speak what thou hearest; speak what thou knowest to be true. We will stand by you. We will protect and guard you in the discharge of duty. Thus was an humble laborer taken from his daily toil. He has spoken to you four Sundays. You know him.

Then bound earthward, we saw the nations in their struggles. We saw the river rolling at the foot of the mountain, with barges, vessels, archways and bridges reaching out from the ocean of time into the murky, misty waters. By and by, we took our place amid the toilers, shouldering the hod first; then taking up the trowel to lay the brick and morter,—afterwards the compass and square and level were given to us, and later, sitting upon the royal arch, we came to stand here. Now it is finished. On the right and on the left, there clairvoyance, there intuition, there impression in matter,—"even things without life giving sound," as the Bible declares, and testifying to the truth of the law. Face to face, hand in hand,—the mortal and the immortal are to-day familiar.

We know that as the God of Abraham dined with him on the plains of Mamre, so our fathers and mothers, brothers and sisters, and children, all have gathered around us in love, bidding us do our duty,—do it fully, nobly. We greet you then in the fullness of love, and are happy to present these beautiful truths of heaven's kingdom toward which we are all rapidly moving.

All of us have our duties to perform. It devolves upon us to speak of these things on the street, in public places, by day and by night. I declare I am a Spiritualist. Belief has ceased—knowledge exists. I know that I am immortal. I know that if I neglect my duty, back I must come and pay the penalty. I know that when I have done my duty, it is cancelled, and I have my reward. Therefore I give to the world my example, by my truth, by my logic, and feel that I am one day nearer that home. Let us all be sure that we worship God in the fullness of our souls. We have another duty, and that is to cultivate the minds of young children; to feed the young men and women that are in our midst,—that they may become strong men and noble women,—faithful in their places where danger exists, that they may be prepared to do better than we have.

Another duty is holy prayer, prayer in the closet, true family spiritual worship in its sanctity. The spirits will meet you there, and as they go out from your midst, will bear your prayers up to the spheres, and on the morrow it will come back brightened with love and truth from on high.

Now Spiritualists, our time with you as a lecturer ceases to-night. We go hence. We ask you not to offer up prayers to any idol, but to send out your magnetism of love for our help in the discharge of our duties. Help us to wrestle with error and when danger approaches to avoid it. We have given you six hundred statements of witnesses, described one hundred and ten spirits, most of whom have been clearly identified. One hundred cases of disease have been described. Of the six hundred there have been ninety clear failures at the time, but forty-five of these were recognized afterward. Do not give me credit for these things. Give it to the band of spirits that go with me—those angels, that have been here day after day—they are here around us to-night.

Then describing several spirits who were recognized, he said, men and women are these truths? If so, most potent are they. They are of inestimable value. Shall we then continue the inquiry, into the field of spiritual truth, which is as swift as lightning, as strong as iron or steel, as attracting as magnetism, or shall we continue in the cold field of doubt,—living in the elements of faith, and faith alone? It is for you to declare; it is for you to decide. Will you decide in favor or otherwise? Will you work? Will you gather round your worthy chairman, who will not long be with you, or will you stand aloof?

The angels will meet you here, and as you bring your love to bear upon those who stand upon your rostrum, you will get a return of a hundred fold, but if you come in coldness and indifference, you will get what you bring with you,—it will come to you freighted four-fold to your injury. Make the hall then a sanctuary to be respected; a room to be loved, and you will realize that every Sabbath you are walking nearer home.

Now we ask in the fullness of the father's, the son's and the daughter's love, that you become a brotherhood, earnest in your desires for the truth and the whole truth. We ask you to accept that which is good, and throw aside that which is evil. Come, asking the angels to be with you,—demanding and giving respect, and it shall be granted. Come determined to make every seat and every inch of room in this house sacred, on the day on which you meet to spiritual truth and to spirituality. Come, demanding of the Father, and as you ask so shall you receive. Come, knocking at the door, and it shall be opened unto you. Bring you children with you; gather together and teach them the royal road to these beauties which are revealed to you.

In the fullness of the hour and time, we ask you to give out to him who speaks to you, your soul's aspirations, that we may be strong. There are hours when he leans on his staff; hours when his soul, striving with the weary form, earnestly needs and desires your love,—your help. We trust you will accord it to him in the journey of life.

BENEDICTION.

Let us love the truth, humanity and all that is good, and we shall not be far from the kingdom of God. Let us go out, determined to speak well of all, cheerfully to all, and help the erring to do right. Oh! a word of cheer, how blessed! A word of scorn, how bitter! A tear of friendship caught by angel hands, crystallizes and becomes a jewel in the crown of our future reward. Let us see, then, that there are many sparkling gems ever making beautiful that crown, and filling with bright ornaments the home we are preparing for eternity.

Meet me up there. I desire it. I pledge you that I will meet you in the other world. I know it. I know we are immortal. I have seen them, like Thomas, and can exclaim, my Lord, my God, so grandly appearing, so gracefully retiring, so lovingly approaching and lifting the curtain around us. My Father, I know that thou livest, and I am an immortal being, and these shall be my witnesses hereafter. Oh! God of truth, God of liberty, God of love, God of light and life and hope and charity.

Spiritualism in England.

A SEANCE.

The medium was at first controlled by Tien-Sien-Tie.

No questions being prepared, the spirit made a few remarks upon the value and utility of spirit-manifestations. It was said that they demonstrated to the senses human immortality, but they did more. They revealed the interior constitution of the human mind, and the divine possibilities connected with man, showing how man may progress infinitely. The reflection followed that the cause which sustains all this action must be infinitely beyond human comprehension, and such considerations foreshadowed the nobility of the human intellect in the great problems it had to grapple with in the future.

The spirit was then asked to make some remarks on the beauty of the spirit-world. He remarked that our conceptions of beauty depended upon our intellectual development and moral state. We could only elevate ourselves to the enjoyment of beauty by leading spiritual and consistent lives, which could only be effected by our knowing the uses of things, and adhering closely to what they inculcated. Thus, as beauty comes from adherence to use—as man advances in this spiritual life, beauty increases.

Q. Is there sense-knowledge in spirit-life?—A. Yes; the whole man is transported at death to an objective world, in which every faculty is exercised by proper surroundings. But there is developed in spirit life a higher range of senses, which do not merely take cognizance of objects, but penetrate into the interior essences and merits of things. These are known by the term intuitions.

Q. Does a stout heavy person after death appear in the spirit-world as a stout spirit?—A. No; the spirit assumes normal proportions, uninfluenced by any diseased condition which may have produced the stoutness in earth-life. When spirits appear to seeing-mediums it is necessary that they should assume their earth-form in order to be identified. Those not long departed retain a full memory of their earthly conditions, and thus appear externally in the earth-form.

THE STROLLING PLAYER

controlled, and gave a very interesting discourse, illustrating the worthless education on religious and spiritual subjects supplied by the ecclesiastical institutions of the land. "Suppose," he said, "we stand at the gate of the spirit-world for twenty minutes and interrogate all who come from the earth with the question, 'Where are you going?' The first, a Pharisee, would say 'To heaven;' the second, a victim of Phariseeism, would answer, 'To hell;' the third, a natural theologian, would reply, 'I do not care; it was all right on earth, and it will be all right here;' the fourth, a Materialist, would deny he was dead, not believing in a future life; the fifth, a Spiritualist, would make answer, 'I am going neither to heaven nor hell, but to the spirit-land." He censured our modern priestcraft for much of the ignorance, deception, moral deflection, and misery which exist in society, because they taught the people superstitious lies instead of spiritual truths.

A SEANCE AT MRS. BERRY'S.

I should like to send you a long account of a most interesting seance which took place at my house last evening, but having many engagements, can only give you the heads—clearly showing how important it is that harmonious feeling should exist where circles are formed. At 7.30 p.m., a gentleman and two ladies arrived. I am sorry I am not allowed to mention their names; but they came expressly from the provinces to be present at my private seance. The two mediums, Messrs. Williams and Herne, and myself formed the party. While sitting in the drawing room a great development took place, one of the ladies being under strong magnectic influence. At 8.30 we entered the seance room, taking our seats at a round table—Mr. Herne on my right hand, one of the ladies on my left; Mr. Williams next, then a lady, and next the gentleman. We had not sat long before John King came and held a long conversation with us, addressing each individually, giving an excellent test; but being of a personal kind, I cannot repeat it.

A proposition was then made that the *boys* should go into the cabinet; but as they dislike this cage, as they call it, strong opposition was made. At last, however, they acceded, and several spirits came. One—the spirit who came on a former occasion and who promised me never to come again unless he became more holy—answered, in reply to my question whether he was so: "Holy! I should think I am; I have been on my knees all day, and should like you to see the *holy* state of my garments." He then commenced punning and asking enigmas, but nothing boisterous or disagreeable. At intervals he became serious again, telling circumstances that came home to each one. On being asked how he knew these things, he replied, "John King tells me; I don't know of myself, but I shall know." The *boys* then asked to be let out of their cage, and we again formed the circle, when the harmonium began playing. Spirit-hands were touching us and John King talking to us, until we were desired to leave the room for refreshments. Afterwards, while at supper, one of the *boys* reminded me that I had forgotten to ask the spirits to take wine with me; but I felt no impression to do this, but soon after I was impressed to have a glass of wine poured out, and a piece of bread put on a plate. We then adjourned to the seance room, and breaking the bread into *several* pieces by impression, I gave the plate to the lady, who put her clasped hands over it, and I took the wine, requesting the lights to be put out.

Immediately a piece of bread was put into each person's mouth, except one piece, which they placed in my hands; they also took the wine from me, putting it to the lips of all, and then returning it to me. Here we should have stopped; but, not satisfied, the *boys* again went into the cupboard, when a violent spirit took possession of it, and bent the iron bar I had fixed to it nearly double. We now released them, and engaged in the Lords Prayer, the spirits joining, and telling us they were not gods, but men and women like ourselves, and ever to remember this. I am now more than convinced that all does not depend on the mediums, but principally on the *surroundings;* for last evening we had none of that noise and violence which has frequently attended previous seances.—Yours very truly,

S. B. CATHERINE BERRY.

Medium and Daybreak.

ANSWERING LETTERS.—A great many people in this country are shamefully negligent about answering letters. Nothing is more annoying. In European countries it is regarded as the height of ill-breading to allow a letter which needs a reply to go unanswered, and so it ought to be considered here. This is a point on which parents should lay great stress to their children. They should be taught to consider it as rude not to reply to a letter which needs attention as to hand a fork with the prong end. The busiest people are generally those who are most exact in this respect. The late Duke of Wellington, who, it will be admitted, had a good deal on his hands at different times of his life, replied to every letter, no matter from how humble a source. Once a clergyman who lived in a distant part of the kingdom wrote to his grace, on whom neither he nor his parish had a shadow of claim, to beg for a subscription to rebuild a church. By return of mail came back a letter from the Duke to the effect that he really could not see why in the world he should have been applied to for such an object; but the parson sold the letter as an authograph for £5, and put the Duke down for that amount among the subscribers.

The JOURNAL $1.50 a year to new subscribers

Dr. Kayner's Lecturing Tour.

[Owing to a railroad accident in which my father was badly injured, I act as his amanuensis to transcribe to you an account of his lecturing tour through Iroquois and Vermillion counties, Illinois. T. D. K.]

Taking the Chicago, Dansville & Vincennes Railroad, from Chicago, Saturday morning, Jan. 20th, I found myself about noon in the beautiful county seat of Iroquois County, where warm hearts and active workers were ready to greet me, and found a genial home with our indefatigable Brother, A. B. Roff, Esq., at

WATSEKA.

In the evening, I was greeted with a full house at Peter's Hall, lecturing on the following subject: "Is Spiritualism a Humbug and a Delusion?" Sunday morning the hall was again filled, and the audience listened attentively to hear for *two hours* the question discussed,—"Do the spirits of immortal human beings, hold intelligible communion with those in the form?"

The subject in the evening was "Clairvoyance," and the masterly manner in which the control handled the subject, convinced alike, skeptics and believers, of the truthfulness of the science.

The fountains of skepticism and oppositnion to Spiritualism and clairvoyance have been stirred to their very depths, and the good seed sown there that cannot fail to be heard from in the coming harvest.

I remained in Watseka to rest and to give tests in clairvoyance until Wednesday, and then took the cars to Hoopeston and stopped at the house of James Simpson, who is ever ready to entertain good mediums.

HOOPESTON

is a new town which has sprung up on the prairie within the last five months, since the survey of the C. D. & V. R. R., and now numbers about three hundred inhabitants, with seventy-five good buildings. In the evening, Jan. 24th, a good audience came out to a lecture on "What Spiritualism Teaches." The people coming in from many miles around to hear the discourse. A new storeroom was seated expressly for the occasion, it being the first lecture in the place. The next evening I spoke again at the same place on "Clairvoyance."

The next day our room was filled with anxious patients, seeking relief from the benefits of clairvoyance. All expressed themselves fully satisfied with their examinations.

Of the first lecture in Hoopeston, the North Vermillion *Chronicle* gives the following report:

"SPIRITUALISTIC LECTURE.

"Last evening Dr. D. P. Kayner, of St. Charles, Ill., lectured in the new store-room of Brillhart, Moore & Co., on the subject of 'Harmonial 'Philosophy.' We took the trouble to take a few notes of the lecture, and will give our readers the benefits of them. The speaker was introduced by Mr. Joshua Galloway, whereupon he proceeded to say that Spiritualism teaches in the first place that there is an infused and diffused spirit in all things; or God is inherent in all things and individualized in every individual thing. That there was no such thing as separating ourselves from this spiritual existence, to which we are all related, as also we are to each other. This relation forms a complete circle, a universal whole, of which man is a part, and from which no part can be annihilated. This is the grand doctrinal idea of Spiritualism. By virtue of man's relations with God, he is immortal, and his soul, being a part of God, is indestructible. His body is made up of material elements: oxygen, hydrogen, and minerals, but when acted upon by the spirit, becomes an individualized man. Spiritualism teaches that the body is but the outgrowth of the spirit which gives to it its form and features. We are all making another body for the spirit, which it will wear in the future, formed exactly according to our course of conduct here. As the soul is formed here, so it will go into future life. Spiritualism teaches that it is impossible for one being to wash out the stains of another's sins. Every man must sit in judgment for himself; he is responsible for his own acts; all avenues of salvation will be closed against him except the work of self work; his soul must be washed from sin by his own works of righteousness. Spiritualism teaches also that all the emotions which are possessed in this life will be carried over to the future world. It is not reasonable that we shall be engaged in shouting hallelujahs and playing on golden harps. This would not be heaven. Progress is the word, and in this there would be joy. To minister to the wants of man is a much higher field of labor than simply praising God. The river which separates these living in the form from the passed-away, is a very narrow, shallow stream, over which the spirits of our loved ones can cross and lend a helping hand to those here. Spiritualism teaches that every pure desire, every holy thought and every natural emotion will be realized hereafter; base passions will not be gratified there. In this Spiritualism teaches us a lesson to live right in this life. The question is often asked, Why Spiritualists do not show by their acts, this good influence. This is shown from natural laws. There is law in all things. There is a power in mind to act on mind. Thought is the crystalized power of the soul; it is the electric fluid of the finest organism in the world; it is positive and negative, like electricity. Mediums are sensitive, and when acted upon by wrong thoughts of others, they fly off in a tangent. Fanatics who are carried away with everything, do not rightfully belong to Spiritualists. It is only true men and women, who have learned to live to the best of their ability here, that are true Spiritualists. Every man must work out his own salvation, and not cast the burden upon some one else. Every act is photographed for the future and as we leave this life, so we enter the other.

"In closing, the speaker said, if these ideas which he had presented seemed to one, after careful thought, in harmony with God and the universe, accept them; but if not, reject them. The audience was quite large, which showed a willingness on the part of the people to 'prove all things and hold fast to that which is good.' To night he lectures on Clairvoyance."

Saturday evening I addressed a full house at the —— school house near Bro. J. Hunter's, on the question "If Spiritualism *is* true—what good is there in it?" which was well received.

Before commencing my lecture, a letter was handed me, informing me that arrangements had been completed for me to lecture at Gilman the Monday and Tuesday evenings following.

Sunday forenoon, Jan. 28th, at the same house, I delivered the funeral discourse of Sister Mary A. Armstrong, as has been previously announced.

After the discourse a number of choice spirits gathered at the house of J. Hunter, to celebrate the anniversary of Thomas Paine's birthday, where, after I had again made a short address, the happy participants sat down to enjoy a feast gotten up in our hosts best style.

In the evening I again addressed an audience on "Mediums;" and, notwithstanding the extreme cold weather I was greeted with a goodly number of anxious listeners.

Thus far everything went on well. Monday morning, the thermometer below zero, Bro. Hunter took me in his sleigh, a distance of seven or eight miles across the prairie, to Milford Station. Taking the cars here, I reached Watseka about noon, and was met at the depot by Bro. Roff, who assisted me in changing from the C. D. & V. R. R. and helped me onto a freight train on the T. P. & W. R. R., in order to reach Gilman in time to lecture that evening.

After passing over about half of the route the caboose was violently thrown from the track, and soon coming to a rotten bridge over a slough, was hurled from the track and turned partly on its side and top, knocking me for a moment unconscious, but when consciousness returned, I found my head and spine had been seriously injured. It was with difficulty I could ride to Gilman where my wounds were carefully dressed, and in misery I started homeward on the I. C. R. R., on which train the engine was wrecked, and five cars thrown from the track within eight hours after the former smash up. In this wreck the fireman was the only person injured, the cars keeping right-side up.

I reached home more dead than alive, Tuesday evening, where I expect to remain for some time before I recover sufficiently from my damaged condition to renew my labors. I shall, however, be happy to correspond with societies desiring to make engagements for lectures in the future; and as soon as I am able to do so with safety, design again to take the field.

Brothers and sisters, open the way before me to carry out my angel-appointed work, that your souls may be refreshed and I may be aided in earning the means to honorably support myself and family.

St. Charles, Ill., Feb. 2, 1872.

Jottings by the Way.

Dear Journal:—Since our Chicago fire, we have been away from home, traveling and lecturing throughout the West, and more lately, in Indiana. We have met with many noble upholders of our beautiful philosophy. Prominent among them, stands the name of

FISHER DOHERTY.

As a stanch supporter of Spiritualism, and friend of all reform, this noble man stands foremost in the ranks of right. In the days of anti-slavery and temperance reforms, he shone a beacon-light to all, and has endured persecutions and abuse constantly for the cause of truth.

The remarkable demonstration given to this man through spirits, would fill a volume, and enough has occurred in his family, to prove the truth of Spiritualism beyond a doubt, and to convince all, even the most skeptical. Remarkable intervention of spirit agency in his behalf, at various times during his reform career, at periods of peril, when his life had been threatened for boldly proclaiming and defending the cause, have occurred, and are constantly occurring, much to the surprise and perfect astonishment of all around.

On one occasion, he was engaged to lecture some ten miles distant. On going to his barn to harness his horse for the journey, he found it had been suddenly taken sick, and unable to go. He went to the house of a neighbor and friend, and asked permission to take his horse; he was told to go to the stable and take him. This, Mr. Doherty at once started to do, but it appears there had been some change in the stable, the horse having been moved a few days previous, to a distant barn, and so much delay was occasioned by this change, that he was unable to meet his engagement. The next day he heard that a mob was assembled at the place at which he was to lecture,—full of vengeance against him. The ferocity of the mob aroused against him on this occasion, was so great, he would probably have been killed, had he been permitted to appear before them.

At another time, he was engaged to speak in an adjoining town, but was prevented from attending by a funeral. He engaged an itinerant Methodist minister to take his place. A party of roughs, excited and turbulent, had met at the meeting, determined to rotton-egg the bold reformer. When the clergyman stepped into the pulpit, supposing him to be Mr. Doherty, they let fly stones and brickbats at him. The astonished dominie took to his heels, and ran, amid the hoots and jeers of the crowd.

Some months after this, the spirits saved the life of his youngest son, Madison—the spirit artist. The boys were sleeping in a room quite a distance from their parents. In the middle of the night, the father was awakened by a groan, near his bedside. He started up, and followed in the direction of the sound, until it led him to the children's chamber. What was his astontshment, to see the face of his boy nearly black from strangulation! His brother had partially lain upon him during his sleep, and probably would have caused his death.

At one time, the house was prevented from burning by the timely interference of his angel friends. Mr. Doherty and his wife were sleeping on a large, heavy old-fashioned bedstead, and suddenly the mattress was lifted in the air, suspended for a few seconds, then let fall, with a shock sufficient to arouse the sleepers. Mr. D. got up, and looked in every room but the kitchen, and finding everything right, laid down and went to sleep. Shortly after, he was again awakened by a rude jar, as though a maul had hit the side of the bed. He arose and looked around again—this time passing into the kitchen, where he perceived a fire was starting in the room, from a quantity of coals left in a wooden pail by a servant girl. In a few moments the whole house would have been in flames.

Very beautiful and consoling to this good man and his family, is the faith and knowledge that our spirit friends are constantly watching and guarding their interests, and continually exerting themselves for their welfare. Spiritualism with him is a part of his nature, a hope and belief never to be shaken.

DANGER—WARNING.

In regard to frequent predictions of danger impending, which the spirits have foretold, instances have happened to many others, as well as to our friend Doherty. It would seem an organized plan has been formed by the angel world, for the purpose of protecting humanity.

And why not, surely? It has been proved by the scientific world, that a system of foretelling dangerous storms and gales by science, results in great good.

The value of storm-signals is immense. Many uneducated sea captains, who never examined a barometer, were disposed to slight, or ridicule the cautionary signals. But they soon found out their error, and changed their opinions.

In France, during the years of 1865 and 1866, out of one hundred storms which occurred each year, 89 were signaled during the first winter, and 92 the second winter.

The New York *Herald* lately said in an editorial:

"The most disastrous cyclones, especially those of last August and September, were predicted with marvelous precision from Washington, and our daily weather forecasts, very seldom fail to express the general atmospheric conditions, and usually fore-announce the changes to within an hour or two of their occurrence."

If storm-signals can thus be truly calculated by science, and save the lives of thousands, of mariners; if education and knowledge can combat the elements of destruction and avert danger, how much more probable it is, that the true power in spirit-life is permitted to guard and warn us in times of impending danger.

The love cherished by our angel-friends is around us constantly as when they were by our side on earth, and very comforting is the belief that they still care for us.

The labors of Mr. Doherty for the cause have been many. Most business men, with so many financial interests at stake as Mr. Doherty, would find no leisure for labors or lectures; but our good brother, while carrying on a large business, still finds abundant time to work for Spiritualism. He is known all through this section of the country as an earnest laborer and an eloquent lecturer; and thus, in public and private, is constantly speaking a good word for the cause which is so dear to his heart.

STORY OF A WATCH.

Observing that Mr. Doherty wore a very beautiful and expensive gold watch,—unusually so, for a person of his simple, unostentatious habits,—he handed it to me, saying, as he did so, "That watch has a history, and valuable as it is, I would not part with it for double its cost."

While lecturing in an adjacent town, he was inspired to speak more particularly on the laws of justice and compensation—urging upon all to deal uprightly with their fellow men; to follow the golden rule—doing unto others as we would that they should do unto us; warning all not to adopt the creed of the churches, which allows its members to lie, cheat and swindle six days in the week, and then, on the seventh, by a few prayers and ceremonies, rise from their knees, absolved and forgiven.

Taking the higher code of Spiritualism, he pressed upon them the truth of a purer creed—composed of strict justice to all, and, as far as in our power, to right every wrong action committed, closing the address with an eloquent peroration.

At the close of the meeting a man stepped up to Mr. Doherty, and said "I have long owed you a sum of money, which you have given up as a bad debt, will you now allow me to settle?" and, producing the gold watch, "accept this in payment of the debt."

WILLIS, THE SPIRIT ARTIST.

This noted medium and Spirit Photographer, is now located at Crawfordsville, where he is now living with his family. I have seen some remarkable specimens of the art in his rooms,—spirit-pictures of very great distinctness and beauty.

My husband, Dr. C. A. Barnes, has had several very fine ones taken, in which spirit faces appear, very life like and natural.

I have one also of an oriental female, very dignified and grave in expression; another of a friend and spirit-guide, both highly prized by me.

SPIRITUALISM IN INDIANA.

The cause is progressing rapidly in this state, though many regions suffer from want of an organized movement. Thousands throughout the state would rally to the standard, had they a definite head. Free thought has its followers in every town and hamlet through the state.

In Crawfordsville much has been done, but of late, an unhappy division has occurred, which dampened the interest. I lectured there on the necessity of definite organization; a plan of concerted labor, and had the satisfaction of starting a new organization under the name of "*The First Spiritualist Society of Crawfordsville*" I have lectured before this society several Sabbaths, and an interest has commenced which is certainly increasing.

A mite society has been formed, and quite a little revenue started to meet contingent expenses.

In Indianopolis, Lafayette, Attica, Osborne Prairies, Pleasant Hill, and many other towns of this state, we have lectured and healed. Many remarkable cures, by my husband, Dr. C. A. Barnes, have been performed. Our stay in these places has been very pleasant—meeting with many good Spiritualists, and feeling constantly in our own humble way, that we had been sowing the good seed.

We shall continue to make our headquarters in Chicago, but shall travel, from time to time, to lecture, to organize societies and heal.

Your valuable Journal reaches us every week, and is a source of great comfort and instruction to us.

Yours, to work for truth,
Mrs. Dr. Carpenter Barnes.

Chicago, Ill.

SPIRITUALISM IN SPRINGFIELD, MO.

BY MRS. M. S. KELSO.

Glory to God in the highest, peace on earth, good will to man.

Permit me, through the columns of your dear Journal, to inform its readers, that Sister M. J. Wilcoxson has delivered a course of lectures at this place with eminent success. While the friends of our cause are rejoicing and returning thanks to God and the angels for the feast of heavenly manna with which they have been so unsparingly fed, some of the leaders of orthodoxy feel like cursing and damning. They saw that Sister Wilcoxson was making a favorable impression upon the intelligent, thinking portion of our community, by the earnest, logical, and *successful* manner in which she handled her subjects, they, (the subjects) being always given her by some one in the audience. So, the devotees of orthodoxy became terribly alarmed, and felt themselves called upon to do something by which to intimidate and silence this woman, for, be it remembered, they *failed* "to *come* to *time*" when Bro. Wilson was here, although he challenged them in almost every lecture he gave, to meet him in open discussion, and defend their religion. They were as *gentle* as *lambs*, however, till he was gone! But *now*, that they have only a *woman* to meet, they have, of a sudden, become *very brave*(?). In this brave effort they selected one, Elder Taylor —their "*big gun*," and head and front of Campbellitism to *demolish* Spiritualism, and, at the close of a discourse, one Sabbath evening, he announced his intention of giving a course of lectures on "The Modern Forms of Infidelity," which, without doubt, at this *particular time*, *meant Spiritualism*. A number of the friends of our cause were present at the appointed time,—some of us expecting, as a matter of course, from one who was theologically educated, and who had gained the reputation of being an intelligent man and an eloquent speaker, to hear some logical argument against our dear religion. But, imagine if you can, our unbounded disappointment and supreme disgust, when, at the close of his *two hours'* lecture, we could not recall *one single* logical argument adduced, and had listened to a ranting, raving, vindictive, malicious tirade against the private and public characters of me liums and lectures, in which he disgraced himself, his cause, and insulted the good sense, intelligence, and refinement of our community. He quoted the opinions and writings of many of our truest Spiritualists, and also those of some persons who, we believe, are not regarded as being true to our cause. Now, if he had gone on, and read these quotations in a respectful and dignified manner, thus demonstrating to his own audience that he possessed that magnanimity of soul which does not condemn another because that other was proper to exercise his God-given right to *read*, *think*, and *believe* for himself, we should have given him credit for possessing, at least, a *degree* of the Christ-like spirit. But, on the contrary, there was such disagreeable emphasis put upon certain words, and such odium cast upon particular passages, that it was plain to an observer of human nature, that if *he* had the power in *his own hands*, a lecturer would not be allowed "free speech," nor a Spiritualist to *live* in this community.

While reading some of his quotations, he would stop *short off*, and beg his audience to "*pardon* him" The sentiments expressed therein were of such a gross, indelicate nature as would *shock* the fine sensibilities of his hearers! "*He could not read them!*" This was done in order to prove that Spiritualism was *demoralizing*.

Some of his quotations, and those too, which he denounced with the greatest vehemence, contained truths which are too GREAT, too *pure*, and too *true*, for one of his mental calibre and moral condition to understand and appreciate.

As the lecture progressed, three of us, Sister Wilcoxson, Sister Mary Phelps, and I, sat immediately in front of the platform, Sister W. and I, busily taking notes. This seemed to heighten his rage, and, as we occasionally looked up from our writing, pleasantly and smilingly at him, serpent-like gleams would flash from his eyes, and sensuality dart from his lips, and more than once, he went so far as to *point his finger* and *wink his eye* at Sister Phelps.

This was the manner in which Orthodoxy closed up the last evening of the old year, and our hearts were full of rejoicing as January 1st, 1872, dawned upon Springfield, and we all went to work to make that first day of the New Year a success. In good season our posters were out, announcing that Sister W. would reply, that evening, at the usual place, (the courthouse, the churches having their first time yet to open their doors to our lectures), and as the lectures were free, a cordial invitation was extended to all. At an early hour, a large audience was assembled. Sister M. R. Smith, who is an accomplished vocalist, was present with her melodeon, and during the assembling and dispersing of the audience, she sung some beautiful and progressive hymns from the "Spiritual Harp."

Sister Wilcoxson, in the earnest though pleasant and amiable manner which characterizes her lectures, met the Elder *more* than *halfway*, and boldly defended Thomas Paine, whose character he had assulted. She also spoke impartially of those mediums and lecturers, whose opinions and writings he had brought forward to prove that Spiritualism was demoralizing.

As he had charged Spiritualists with every crime in the calender,—free love and prostitution most prominent among the rest. Sister W. called the attention of her audience to the many thousand prostitutes, who, at night, are upon the pavements of New York and all other large cities of our country, and asked, "Why had Christianity not saved these unfortunates? Why were there so many licensed houses of prostitution, and how many *ministers* of the *gospel* were there who were supporting them? What had Christianity done to save humanity from wickedness and licentiousness?" She also said that she did not condemn the Elder for his abusive tirade against Spiritualists; that he was *true* to his *organization*, and could not help doing as he did."

At the close of the lecture, Sister Phelps read extracts from papers published at different places where Sister W. had lectured, which spoke very highly of her as a lecturer. This was done because the Elder had spoken in an insulting and disparaging manner of those lecturers who had come among us, and as Sister Phelps was the principal person instrumental in bringing Sister W. here, she said she felt it her duty to inform the public who Sister W. *was*.

She then related a case of attempted seduction by a Campbellite minister, a circumstance with which she was personally acquainted. The lady was a young, married woman, and had joined the church, and had been immersed under his (the minister's) ministrations. Then she told the audience how the Elder had pointed his finger, and winked his eye at *her*, when she quietly and attentively listening to his lecture. This created a hearty laugh, and the people lingered after they had been dismissed, as though they had not heard enough of Spiritualism, and to listen to the sweet music.

From our earliest recollection, superstition and priestly bigotry has ruled supreme in our native city, and our hearts are filled with gratitude, for we feel that, with the dawning of '72, a new era is inaugurated for Spiritualists, and the cause of truth and justice in this place. We have been assured that this is so, by the spirit of Judge Hendrick, through our test and business medium, Mrs. E. K. Eversol. The Judge informs us that, "On the 7th of last month, (Dec.) a spirit band was organized, and that they located their head-quarters at Springfield; that on the 7th of the present month, they will bring things to a focus, that from that time on, Spiritualists will occupy their true position in society, and be respected as honorable, law-abiding citizens."

So the good work goes bravely on, and we earnestly look forward to the time, when *truth*, *justice*, and *love* will take the place of ignorance, bigotry, and theological hatred, and when all will be united by one common bond of brotherhood, love toward God, and *good-will to men!*

P.S.—The Elder is continuing his glorious(?) *expose* of Spiritualism, and we are confident that he is doing the very best that can possibly happen for our cause. He is arousing a spirit of investigation. The people will read and think for themselves; they will discover his misrepresentations, and by their investigations will be led into the beautiful light of Spiritualism. That's right, Elder, *go a-head!* You are on the right track, and we are *more* than content to look calmly on till you have exhausted that tremendous amount of *gas* and *steam* which has been accumulating for so many months. We know you will feel better by and by.

Report of the Tenth New Hamshire Spiritualist Convention at Bradford.

This Convention, like all of the others, was held three days, commencing the first Friday of February, 1872. Hon. Harvey Huntoon of Unity, was elected president, and Mr. S. F. Hurd, of Newport, secretary.

The principal mediums and speakers were: Mrs. Wiley and Dr. Davis, of Vermont; Mrs. Ranlet, Mrs. Stevens, of Claremont; Mrs Hardy, of Warner; Mrs. Withee, Frank Morrill and Mrs. Sturtevant, of Bradford; Fred Marshall and John Eaton, of Sutton. The speaking was good and there was plenty of excellent music.

One of the main subjects discussed was the question of putting God, Jesus and the Bible in the constitution of the United States.

The attendance at this Convention was very good, considering the state of the weather and the roads, for at this time happened the biggest snowstorm of the season.

These Conventions are doing much good, but they have never yet been managed as they ought to be, any more than they have elsewhere.

A ROMANTIC LITTLE STORY.

Mrs. Lora S. Craig, who is now out West with you somewhere, is the subject of this little history, and is the same that was Miss Lora S. Davis one year ago last November, at the Bradford Convention that was then being held there, being, to say the least, one of the *stars* of that convention. The little story about her is as follows—and a part of it was given to you readers then:

Miss Davis, an obscure country girl, smart and beautiful, just out of her teens, had lately and suddenly been developed as a medium, came down from Vermont, where she had been stopping for a short time, in a big rain storm, exposed all day long on stages in that cold November storm; and arriving at Bradford just in time for that Convention, in a strange place, and all by urgent request of the spirits. She became the star of that Convention, met Mr. Craig there for the first time,—a fine, energetic young man,—a mutual esteem sprang up between them spontaneous and love at first sight, and they were soon happily married. The rest of the tale is soon told. They bought a house, took up their residence in Sutton, and she has since been lecturing in Sutton, Bradford, Newport, and Washington. She was sent to the Troy National Convention as a delegate, and has not yet returned from the West.

Frank Chase.

Bradford, N. C.

Voices from the People.

SPRINGFIELD, MO.—M. P. writes.—Our dear Sister M. J. Wilcoxson, gave us four lectures on Spiritualism. We very reluctantly gave her up to go to Carthage. She has awakened such a spirit of inquiry among all classes, that the friends here have recalled her, and we hope to be able to retain her services some time. She wins all hearts, except a few bigots, who think their church is the only true one, and all others are on the road to hell. In consequence of her intelligence, amiability, and strictly virtuous and spiritual life, may the great Father of humanity bless her, and the angels restore her to perfect health, is the invocation of hundreds of warm friends in Southwest Missouri.

SANDWICH, ILL.—F. Culver writes.—How about lecturers—any lying around idle? If so, send a good one here. There are a few of the "faithful" in and around this place. We cannot promise very "big" pay, but can and will pay something and give "board and lodging" free to a worthy man or woman.

LAPORTE, IND.—J. M. Armstrong writes.—The Spiritualists of La Porte, held their semi-annual election January 7, 1872. Officers names:—Albert Eastman, *President*—Mrs. M. A. Forbs, *Vice President*—Mrs. H. M. Eastman, *Recording Secretary*—Mrs. Blasgen, *Treasurer*—Mrs. S. L. Armstrong, *Corresponding Secretary*. Our organization being for business alone, we have remained independent and have never sent a delegate to any convention. For the last year, our meetings have been regularly kept up and well attended. Believers are daily added to our numbers. Our lyceum meets every Sunday A. M. The children improve fast, and were delighted with their Christmas presents, presented to them by the Guardian.

VERDI, KANSAS.—A. M. Beam writes.—We have in this locality some remains of what seems to be old fortifications, which bear marks of ages. Would it not be a good theme for some of our tried seers? Has it not a grand history in store for us, which only needs the spiritual eye to read? Can it be explained, or shall we have to wait till our soul's eye is opened to behold the grand history?

HOOPESTON, ILL.—J. W. Galloway writes.—Bro. Kayner has been with us from the 20th ult., and I had the pleasure of listening to a number of his lectures. First he lectured in Peters Hall, Watseka, on the 20th ult. Subject: "Is Spiritualism a Humbug and a Delusion?" He handled the subject in an able and masterly manner. I have availed myself of the opportunity of hearing him deliver six lectures—two of which were on clairvoyance; and I must say that I am more than pleased, I have been elated while listening to the beautiful truths that fell from his lips. He also delivered a funeral discourse on the 28th, in honor of our dearly beloved and noble young sister, Mary Armstrong, (aged 18 years), who passed over to the sunny shores of immortal bliss, on the 16th ult.

BELOIT, WIS.—Geo. H. Muchmore writes.—In becoming a subscriber to your paper, I cannot but express my sympathy for your loss in the late fire, and also my appreciation of your course in retrieving those losses, when compared with that of some of the denominational papers of Chicago, that have resorted to "dollar funds," etc., in order to avoid giving value received, whilst you, standing side by side with them, as regards losses, have declined gifts freely offered, merely solicitirg aid in the shape of patronage of your publications, preferring to be under obligations to no one. What little I can do is freely offered, with sincere hopes for your progress and the progress of liberal ideas everywhere.

FOSTER CENTER, R I.—M. A. W. writes.—We rejoice to have the Journal make its weekly visits again to our home, for we do think it one of the best papers, as it always comes laden with the true spiritual food we so much need to sustain us while old theology is trying to throw in its props all round us, to stop the wheels of progress and keep the mind in fear of an angry God or the vicarious atonement.

CANONSBURGH, PA.—Mary J. Evans writes.—I cannot refrain from giving vent to my heartfelt thanks for the many pleasant hours you have afforded me, for I am sick a great deal, and I would feel lost to be without the visits of the dear old Journal.

ST. LOUIS, MO.—S. M. Baldwin writes.—I am sojourning in this city for a few days, but live in North Missouri in the county of Knox, Myrtle Postoffice, where I have been settled for the past fifteen years, and am surprised that no Liberal or Spiritual lecturer has ever brought the glad tidings to Northeast Missouri,—and know of what I am writing when I say there is no better field in the United States to propagate liberal ideas and do much good. Railroads are being built,—towns are improving,—people are growing rich, and longing for something more than the dry husks of Orthodoxy. The field is large. Northeast Missouri would be a fine field for a new lecturer to commence the art of speaking in public. By corresponding with Mr. Wm. Bryson, Myrtle, Knox Co., Missouri, an appointment could be made.

SOUTH BARRE, N. Y.—M. B. De Lano writes.—Again I am induced to make an effort to spread the gospel. When a man can offer $25,000 for the circulation of the Journal, I can afford to spend some time and talk for the same. Enclosed find Money Order for the Journal to various named persons.

HUNTINGTON, N. Y.—Z. F. Jenkins writes.—We have no lecturers on Long Island. I would be delighted to have some come. I am poor at present, but would be glad to have a few meetings here, and would pay the passage from New York here and back to any one who would come and stir up the minds of the people.

OTTO, N. Y.—Phipps Lake, M.D., writes.—I believe very much in the teachings of the Journal. It is the most welcome guest that visits my family, and I believe that it is doing more good to mankind than any other periodical published in the country. Outspoken, liberal in its manner of teaching, it must find sympathy in the heart of unprejudiced person.

ST. PAUL, MINN.—M. I. C. Flower writes.—Prof Denton had finished a course of lectures here and Minneapolis just previous to my arrival, and I am reliably informed with eminent success,—being greeted each evening with large and appreciative audiences.

DANBY, VERMONT.—A. S. Baker writes.—It is a shame that I have kept you out of the money due you so long, especially under the adverse circumstances which have lately befallen you. But I did not feel as if I wanted to do without the Journal, knowing that I could pay for it sometime. I feel as if the conditions of the case as far as you are concerned, demands that I should most assuredly pay now,—even at the expense of some considerable pains.

Reply:—Many thanks, brother. Your kindness and appreciation, together with the remittance, makes us forget all unpleasant efforts we have been compelled to make in sending the paper on credit. If all others who are in arrears for the Journal, would follow your example, it would relieve us from all pecuniary embarrassments.

MENASHA, WIS.—Daniel Priest writes.—I have taken and paid for the Religio Philosophical Journal since the first number un il now. I owe you for the same since the 12th September last, and cannot now pay you, but have a reasonable prospect of doing so before the year expires. I like the paper much, and will not be without it when I can get it. I want it if you can afford to send it. When I see no prospect of paying, I will let you know.

Reply:—All right, my brother—that is the right way to do. Such appendages are perfectly satisfactory. We have cause to complain of those who take the paper a long while on credit and then deny that they ever subscribed for it, or run away, leaving it the *agreeable duty* of an Orthodox Postmaster to inform us that it is not called for. Such deserve a place in the Black List, and get what they deserve.

Arts and Sciences.

BY.....Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address Lock Box 330, Mobile, Alabama.

(NUMBER XIX.)

Outlines of Physiology briefly Considered.

The fundamental tissues comprise the solid proportions of the human body, and consist of three—the cellular, muscular and nervous; the special characteristics of which have been observed, analyzed and described by physiologists with much interest and accurateness.

The cellular tissue, the most simple, is the most general throughout the system; it enters into the composition of every organ; is the basis of all solid matter, or the foundation of the frame work and stamina of the correlative appendages of the human fabric, which it would nearly maintain (in form) even in the absence of the muscular and nervous tissues—the phosphate of lime, among many other infusions of animal substances, enters the meshes, forms, bones, etc.

The cellular tissue forms sheathes for the bundles of fibres called muscles and the nerves; contribute largely to the formation of the ligaments, tendons and cartilages, the liver, pancreas and other glands, the coats of the stomach vessels, etc.

Although the cellular tissue exists extensively in every organ, no matter what its functions be, yet, this tissue neither shares an interest in the sensibilities of the nerves, irritability of the muscles, secretions of the glands, nor any predisposition for any other peculiarity of any organ. When distended, numerous small cells appear in the cellular tissue, which are otherwise imperceptible in animals. It is of a grayish color, charged with lymphatics, colorless vessels, etc., is open to the passage of air; it forms the base of, and connects the solids, giving them elasticity, contractility, and mobility.

The cellular tissue may be sub-divided into the serous, mucus, dermoid (skin) fibrous, cartilaginous and osseous membranes.

The cerous is a whitish, vesacelles, glassy, moist, flexible, elastic membrane, lining all the internal cavities, which have no external communication; such as the thoracic viscera (the chest) abdominal viscera, ventricles of the brain, the plexers chorroides, (a network of vessels in the lateral part of the brain) the bursa-mucasa, (a small membranous sac, arranged to secrete a fluid to oil the joints; it also surrounds the heart, lungs, and perhaps a portion of the exterior of the vascular, digestive and glandular organs. Inflammation of the joints are frequently referred to the inaction of this membrane.

The mucus membrane bears a general resemblance to the cerous, except its texture is more loose and spongy—somewhat red, and abundantly supplied with nerves, blood-vessels and small glandular bodies (called mucus glands, folicles) owing to which fact, it is in a higer state of organization; it lines all the internal cavities, which have an external opening, where it meets and joins with the skin. In brief, the mucus membrane sustains much the same relation to the internal, that the skin sustains to the external system.

The dermoid tissue (or skin) resembles the mucus membrane in point of organization; it varies in thickness and sensibility in accordance with its uses, and consists of three layers, the cutical, or white insensible surface membrane, which, on being destroyed, is easily reproduced. Second, the rete mucosum the next thin layer, containing the coloring matter of the skin—thicker in the black than white race. The next and third layer is semi-transparent, forming the basis of the sebaceous glands, through which a continuous lubrication, secretion and excretion is going on. The skin is an important tissue, and has much to do in sustaining the equanimity of the body, as between the internal functions, and exterior surroundings.

The fibrous is a species of the cellular tissue in a condensed form, which enters into the composition, and mostly forms the peristium (a membrane covering the bones, supplying them with nutrient vessels, protecting them from the attacks of disease, etc.)

The dura-mater (outer membrane of the brain) is a species of the fibrous membrane. The apeneurosis (tendenens expansive of the muscles) is also a species of the fibrous tissue, and so are the fascia or envelop of the muscles, and perichondrium covering the cartilages.

The trunica ablongema covering the spleen is also fibrous.

The cartilaginous tissue is a modification of the cellular; it is a firm, white substance, enclosed in a perichondrium, and differing from the bones, possesing no phosphate of lime peculiar to the latter. The osseous tissues, (the bones) is a solid substance, formed by the deposit of the phosphate of lime in the cellular tissue. Neither the osseous nor cartillaginous tissue is very extensively supplied with nerves, or nutrient vessels.

Having thus briefly referred to the cellular tissue and its sub-divisions, we now come to consider

The muscular tissue, which we find endowed with irritability, or contractility and expansibility. It is composed of concrete fibrine, or fibres contracted in bundles, called farciculs, or, lacerte, which by aggregation form fleshy meshes, called muscles, all of which generally condense near the end in a tendenous termination. It has already been observed, that each tendon and fasceulas is inclosed in a sheath of cellular tissue, and the whole muscle is in an envelope of the same, so that the cellular tissue is largely incorporated in the substance of the muscles, to which it imparts its own peculiar property—animal elasticity. The muscles are the instruments by which the motions of both the voluntary and involuntary system are executed. We, however, have no time at present, to trace the muscular further; hence, turn to the

Nervous tissue, which consists essentially of albumen, being endowed with distinct physiological, or chemi-vital sensibility. The nerves are composed of two approximated substances—the pulpy matter, and the sheathe. The former consisting of bundles of fibres enveloped in the outer sheathe in common, and multiple sheathes in special, until analytically reduced to a simple nervous filament.

The brain, spinal marrow, ganglions and paves, (distributed along the vertebral column) compose the nervous system, to which we had occasion to refer briefly before, and may soon refer again. We shall see, in a brief summary, that animal elasticity forms the physiological, and gelatin the chemical peculiarities of the cellular tissue; that irritability forms the physiological, and fibrine the chemical features of the muscular; that animal sensibility forms the physiological, and albumen the chemical qualities of the nervous tissue, which peculiarities, features and qualities, together with their respective tissues, unite and furnish the material for the compound structure of the human system, in the form of cartilages, bones, ligaments, muscles, nerves, vessels, viscera, organs of sense, etc. The four former, whose functions are mechanical, have been alluded to, yet, it is proper to mention the fact of the existence, nature and character of two classes of muscles—the voluntary, and the involuntary—the former lying near the surface of the body, and controlled by the will, and the latter such as those of the heart, intestines, stomach, etc., lying near the various visceras, which move but under the influence of a stimulant, communicated to them by the ganglionic system and nerves, to which, they (the ganglions) give rise. Hence, it would seem, there are two systems of nerves—one of animal and the other of organic life.

The nervous system of animal life presides over cerebral sensation, and voluntary motion. The nerves belonging to it are connected by their central extremity with the brain, or spinal chord; and by their peripheral, with the organs of sense, or the muscles of voluntary motion, and they are channels of voluntary motion, between the centre and periphery of the nervous system. The nervous system of organic life presides over organic sensibility and involuntary motion. Its nerves are distributed to the hollow viscera of the thorax and the abdomen, and to the coats of the blood vessels, which they (the nerves) accompany to all parts of the body, wherein plays the chemico vital, or supervisive force, to which we alluded in speaking of the function of respiration and circulation.

The vascular system embraces the various vessels or general tubular structure of the organism through which the fluids are absorbed or secreted. The arterial venous and lymphatic systems constitute the vascular system. The arterial system conveys the red blood to all parts of the body; the venous system returns purple blood from the periphery of extremities to the heart, and the lymphatics, also called the absorbant system, carry white or colorless fluid from the inter-tices and periphery of the body, and from all the organs, into a large trunk, which opens in the venous system near the heart. Their function is to absorb the nutritive fluids prepared by digestion in the alimentary canal, as well as other substances, which may come in contact with the internal integuments of the body and mucuous membrane.

The arterial coats are three in number; the outer strong, condensed and elastic; the next firm, thick and elastic—void of fibrous irritability, etc.; the third and inner coat is smooth, highly polished and well lubricated with serous secretions.

The venous coats, three in number, are slightly different from the arterial.

The visceral system comprises the large organs in the greater cavities, except the heart, which belongs to the vascular system, and the brain, which belongs to the nervous system. The viscera is considered the most complicated parts of the animal economy.

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CHICAGO, SATURDAY, FEBRUARY 24, 1872.

A SEARCH AFTER GOD.

Spurious Revelations—The Belief in the Existence of a God that can impart a Revelation, a Curse to humanity—Evil Effects Therefrom—The Spiritualist's God.

(NUMBER LXXV.)

The belief in the existence of a God, with *shades* of character, such as philosophers and sects have been accustomed to give him, has been of incalculable mischief to the world. The elements even, in many instances are at war, seemingly, with the best interests of humanity. Look at the ocean steamer on the angry billows, contending with the storm. The wild winds, the waves rolling mountain high, the pelting rain, the fierce lightning flashes, all contend against it. Prayers avail nothing. It is dashed into a thousand fragments against the shoals and rocks, and hundreds of lives are lost. The eruption of a volcano, the earthquake, the river swollen by rains, a long continued drought, and various other arrangements in the material world, apparently work to the disadvantage of man, and untold numbers of human lives have been sacrificed. But this is not, seemingly, enough to afflict mankind. Spurious revelations from God are afloat all over the world. They tincture the mind with their baneful influence; they are poisonous weeds that corrupt the morals of society, induce licentiousness, crime, misery, and degrade humanity.

Whether your God dwells among the stars, far beyond the ken of mortal vision, superintending the formation and government of worlds, or whether he is omnipresent, in all conditions of life, the rule holds good. A belief in the existence of an intelligent God, presupposes him intelligent enough to impart a revelation to his children, and such a condition must necessarily give rise to hundreds of spurious revelations, resulting in untold misery. Glancing, then, at all conditions of life, and various phases of belief in regard to the existence of a God, we are frank to say, that up to the present time, all revelations emanating from him, have resulted in great harm to humanity.

The Bible is considered a revelation from him, and within its lids can be heard the cry of the oppressed, the demoniac howl of the low and depraved, the songs of the licentious, while a current of human blood tinges its pages, and unmasks the devilish characters of those with whom it is said God held communion. Had no belief in the existence of a God prevailed, no revelation would have followed, and ambitious leaders—devils incarnate—would have had no method by which they could impose upon humanity. An *impartial* God would reveal himself to all humanity—to Joe Smith, Brigham Young, Job, Jesus, or General Grant, with equal pleasure. Jupiter imparted a revelation to the Romans; Allah Taala to the Mahometans; Ormuzd to the Persians; God Almighty to Joe Smith, Moses, and Brigham Young. At a glance the reader can see the evil results that must necessarily flow from such a pernicious dogma. If a belief exists, something must flow from it, or it is imaginary, or useless. You assign to God intelligence common to humanity, and connect power therewith to impart a revelation to mankind, resulting in thousands of works that purport to emanate from him. Jupiter, the God of the Greeks and Romans, revealed himself to them, and they arrested Theodolus, Saturnius, and Europus, on charge of being Christians, and believing a revelation from their Supreme Being, antagonistic to theirs, and they were punished, put to the rack, and finally beheaded. Here were the revelations resulting from two Gods brought in conflict, and three distinguished men lost their lives. But Jupiter was a mythological God, the Christian will reply, and no revelation could possibly emanate from him. But the ancients would have replied, Jupiter is the oldest God, and yours, if one exists, must be subject to him, hence we have a perfect right to punish those who oppose us.

Admitting, then, that an intelligent God exists, the simple fact impresses us with the conviction that he is intelligent enough to reveal his wishes to mankind. This has been the prevailing notion throughout all past ages, and no greater curse has afflicted the world. While volcanoes have destroyed cities, and laid waste the fairest portions of earth; while torrents of rain have flowed from the windows of heaven, destroying crops, inundating rural districts, and impoverishing the inhabitants; while plagues have visited the earth, sending a poison to the vitals of thousands; while famine has withheld the fostering comforts of life,—on all sides the pernicious influence arising from the belief in the existence of a Supreme Ruler, has come forth with its baneful influence, its poison, its licentiousness, its wars, its slavery, its despotisms, its racks, gibbets, thumbscrews, and instruments of tortures, to afflict mankind!

O children of earth, look at the devastation and ruin that has followed in the trail of "God's holy word." Listen to the wails of anguish that emanate from past ages of the world; see the mutilated forms arising from the rack, and pointing the finger of scorn at all "divine revelations," exorting each one to spit upon them, burn them, tramp them under foot, destroy them wherever found! Will you do it? Dare you do it? Are you still anxiously looking for a revelation? The revelations that now exist, purporting to emanate from God, are obscene in character, immoral in tendency, and detrimental to the best interests of humanity, and you who are looking heavenward for another, will be disappointed—a genuine one never can be given to you.

Knowing, then, that the belief in the existence of a God in the past has been of incalculable mischief to the world, shall we still cling to this heathenish notion; still believe that a God exists, with attributes common to humanity, capable of revealing himself to our senses? Does not the burnt child dread the fire? What of slavery in the United States?—it was founded on a spurious revelation from God, resulted in a war, causing untold loss of life, and a national debt that is still affecting our people. The early religionists, accustomed to revere the Bible—this revelation from God—saw within it those teachings that justified them in enslaving their brethren. They went to Africa. In 1620 the first cargo of 20 slaves sailed up James river. This was a little seed that divine revelation planted, that placed it in the rich soil of lust, passion, and avarice of the religionist, and it germinated, grew luxuriantly, until nearly 4,000,000 of human beings were in the chains of bondage. This, however, was only a drop in the bucket of evil which revelation had disseminated in the world.

But says the Spiritualist, "I do n't believe in the existence of an orthodox God." Ah! you, too, have made a God to suit your own fancy. Is he also intelligent? Can he *revelate* to mankind, too? Can he cause war, persecutions, famine, and epidemics? "Oh, no "—he is a principle! He permeates every particle of matter!"

You have taken the orthodox God, and *spread* him out throughout the universe. May this be regarded as an improvement? You place him in the debris of our yards, offal of our streets, in all stages of matter. You consign him to all conditions of life. He is in the poison of the snake, the saliva of the mad dog, in the loathsome ulcer that breaks forth on your body!

Those who persecuted the early Christians, were inspired to do so by revelations purporting to have emanated direct from God. It was inspiration derived from these revelations, that caused St. James to be beheaded; St. Philip to be scourged and then crucified; St. Matthew to be slain with a halbert; St. Mark to be dragged through the streets until he was dead; St. Andrew to be nailed to a cross; St. Matthias to be stoned and then beheaded; St. James the Less to be cast from the pinnacle of the temple, and the job of barbarity completed by beating out his brains with a club. The Devil could not be instrumental, had he a tangible existence, in causing more misery in the world than the mythical Gods that Christians worship.

When humanity deny the existence of a *revelating* God, turn in disgust from the myths of the present and past, and look at the inherent forces of the material world which are under the control of man, and hold communion with their revelations in the arts and sciences, in electricity, magnetism; in the falling snowflake, hailstone, electric flash, etc., then wars will cease, slavery be abolished, and the world be united in one common bond of brotherly love.

[TO BE CONTINUED.]

A Special Request.

Brother Joseph Baker, of Janesville, Wis., and Austin Kent, of Stockholm, New York, are veterans in the cause of Spiritualism. Both are now entirely helpless, and very poor. Neither has any relatives able to assist him.

Our special request is this, that each reader of this item, immediately and without one hour's delay, inclose in an envelope directed to each of the above-named worthy brothers, *ten cents*, and send the same off to them in the first mail. Each of them will report in this JOURNAL the amount they thus receive.

If in four weeks therefrom any one who shall make such a donation shall feel to regret having done so, by notifying us of the fact, he or she shall receive one full year's subscription of this paper free, as a compensation for the loss of the ten cents. This little *mite* will not be missed by the donors. In the *aggregate* it will make these suffering brothers comfortable for a whole year—aye, more, angels will smile upon and bless you for the deed.

Who *refuses* to comply with this our special request? "Echo only answers, who," we trust.

Calamities Incite Thought.—There is a Compensation.

In pursuing our investigations, we have seen that the world has been religiously sick, very sick, in all past ages. Religious doctors have been numerous. They have prescribed for the religious invalids, even as doctors of medicine have prescribed for the physically disordered; and we may with safety say that prescriptions of both classes of doctors have been predicated upon premises equally destitute of common sense.

There is not a doctor of medicine who will for a moment defend the practice of the ancients, either in surgery or physic, and yet the "doctors of divinity" go back to the barbarians for their soul-saving prescriptions. Their "plan of salvation," by the incarnation of Deity through the conception of a virgin, his betrayal, trial, conviction, and crucifixion, is borrowed from the Hindoos—they having had a Christ—Kreeshna—for an *incarnate Deity* four thousand years before Christ's day.

Old school physicians are naturally *old fogies*, but they bear no comparison for assumptions and impudence to all classes of religionists, from pagan idolaters down to the most *liberal Christians* of the present age.

Allopathists trail in more progressive schools of physicians to aid them n procuring legislation to prevent *progress* in the science of medicine, but all fail, even in the first efforts, in their object, and become the butts of ridicule for thus amalgamating, to wa.. against the progressive spirit of the age, while they differ in everything else. Old school religionists, in like manner, *trail in* more liberal schools of *religionists* to join with them in a crusade against *light and knowledge;* and to that end get them to join in a grand religious clamor to "*put God in the Constitution.*" An admirable dodge to master their enemies by working them up to an *alliance* to war against general progress. Poor simpletons—goaded on to madness by the gods who have determined to destroy them.

If a *terrible calamity, a bloody religious war*, should be provoked by these men, as a war on the slavery question was provoked, we may rest assured the result, as it was in that case, will be in favor of *religious liberty*. Such "revolutions never go backward." The world has had an experience in *religious intolerance*, in the enforcement of laws acknowledging the sovereignty of the *Lord Jesus Christ*—with cardinals, bishops, priests, vestrymen, and deacons, to interpret his will to his subjects,—it wants not, nor will it have, any more of it.

But the fanatics who are moving in this matter will provoke a warfare, rather than be thwarted in their movement. Corrupt politicians will be found in large numbers to back the movement; but they may rest assured that the indignation of a *great and free people* will consign them to ignominious retirement. No movement that politicians can make will so speedily be visited with the indignation of the people, as that of aiding fanatics to overturn the principles of a free government.

This is truly a wonderful age. It would seem that new questions are constantly arising to awaken thought. *Calamity* after *calamity* visits the world. For a moment, the people, by and through the instrumentality of the *telegraph*, and the newspapers, are shocked at the reports of the destruction of life and property. Preachers preach about the visitations of God for the sins of the people; and then, in the next hour, all are eagerly at work to rebuild the waste places, to feed and clothe those rendered destitute, and to "comfort those who mourn" for the departed ones whom the calamity overwhelmed in its devastations. The minds of the people inquire into the cause, and invariably their inquiries find an answer based on truth, and more consistent than any given from the pulpit. Such, happily, is beginning to be the spirit of the present age.

While fanatics, political gamblers, and fools are trying to "put God in the Constitution," so as to appease his wrath, and keep him from burning cities and causing smash-ups on the railroads, sensible men are devising better materials out of which to build railroads, and better brakes to prevent collisions of trains of cars, and still others are devising scientific plans to prevent and to extinguish fires in cities, towns, and elsewhere.

Sensible men and women will see the point and pronounce in favor of science, while fanatics, dishonest politicians and fools will go on fighting to have God "put in the Constitution," as the only means of building up a nation and saving souls from endless damnation, while still another class—our readers will readily guess whom—will get up a war of *broomsticks* against the government if the recent amendments to the Constitution are not determined in favor of woman's suffrage. The latter reminds us of a tempest in a teapot. But it, too, will have its moral effect upon a class who need a little more experience in the practical of life—that experience that teaches that an appeal to common sense is superior to vain boasting or threats of compulsion, by revolution, *a la American Association of Spiritualists.*

Priests and doctors humbug the people enough in all conscience. Humbuggery in religion and physic the world is accustomed to, but it wants *none of it in Spiritualism.*

We have often said that our philosophy is destined to reach every class in society,—all are to become imbued with it. The spiritual plane of life is the real, while this is the shadowy, unreal. Those on that plane of life know that all power originates there—all are *Spiritualists* in the *highest sense* of that phrase, *from necessity;* and yet no one who is familiar with spirit communion supposes that they all belong to a great association, a great church. On the contrary, experience teaches us that there is as great a diversity of opinion there as here, and that all are free to enjoy and express their opinion. No "God in the Constitution" there to compel obedience to a system of faith. If this statement is true why should we expect that all phases of society are to be united in one organized body, and believe in and accede to certain supposed established facts?

Spiritualism is a system of philosophy based upon scientific truths, to be comprehended in degree, and yet continually presenting new phases for further research to all eternity.

Spiritualism teaches lessons that never have been taught before. It teaches the great truth that all things in being have their origin upon the spiritual plane of life; that all things physical are moved by an internal, ever-living power, and that all elements in nature are subject to be controlled by intelligence in a manner to produce results for the amelioration of the condition of mankind,—that while an order of forces are destructive under certain laws, they become harmless and subservient under other conditions or laws which intelligent man can control; hence it is a great truth that Spiritualism is inaugurating a new era in thought, in which a use will be soon for all things that exist, intelligence only being necessary to the discovery and practical application of the same.

Since the terrible conflagration in this city, the minds of the people have been more generally agitated upon the subject of the proper material to be made use of in erecting new buildings than ever before.

The main question that has been discussed is in regard to extending the fire limits,—or, in other words, in what part of the city, if any, new frame buildings may be erected. Very few people have given consideration to the question of erecting buildings entirely of non-combustible material, nor of so constructing them that they may be instantaneously flooded with water.

The banishment of wooden buildings will be an advance towards guarding against future conflagrations of great magnitude, and yet it is but a single step in the direction of safety from a repetition of the disaster of the 9th of October.

Experience teaches that the best, so-called, fire-proof buildings in Chicago were consumed almost as rapidly as the tinder-boxes along side of them. No fire-proof building has yet been erected in Chicago, and very few elsewhere.

Science has not yet developed the material *best designed* for their construction. Was the recent *calamity sufficiently severe* to awaken thought that shall supply the great desideratum? We have no doubt but what most beautiful non-combustible finishing material can and will be moulded into all manner of designs for inside work in buildings. Non-combustible material should be used in the construction of buildings both outside and inside, especially in cities. *Means* should be devised for absolutely flooding any part of any building in the city instantaneously. To accomplish that in Chicago no new *principle* is required. Lake Michigan affords the supply of water; an increase of force and outlay will raise the water to the necessary height. Proper mechanical structures will provide for carrying it to all the building.

All excessive *drouths* by which city and country are subjected to extensive conflagrations, and short crops, should be guarded against by scientific means of producing rain-storms from clouds condensed in a natural manner but by artificial means. However *utopian* these views may seem, they are to be actualized at no far distant day.

While we do not propose in this series of articles to give a plan for carrying out the measures we hint at, we may suggest that the city of Chicago could at one-fiftieth part of the cost of the valuable property destroyed in the recent conflagration, have erected water-works of sufficient capacity to have flooded any building in the city; and the advantages to be gained by such an immensely increased water-power would more than compensate for the capital invested. The towers necessary for elevating the water, and the resevoirs to hold the same in supply in different parts of the city, would be convenient for carrying into execution artificial means of producing rain-storms upon scientific principles, for an extent of territory an hundred miles in diameter.

The inestimable value to city and country of carrying into operation of so *magnificent a scheme* as that of producing showers of rain at pleasure by artificial means, cannot be fully realized by man. Suffice it for the present to say that the agricultural interests would be magnified beyond computation. The desert places would be made to bloom and blossom like the rose. The same scientific discovery, with reversed conditions, will dry up the swamps and make them productive gardens to supply the wants of human souls, innumerable.

Such results the arts and sciences will develop through the infinite siposbil itie contained, in a germinal condition, in every human soul, of which we will speak more at large in future.

God in the Constitution.

A few Impracticals have been at Cincinnati, endeavoring to inaugurate measures to have God recognized in the Constitution. The same effort is being made in France, by M. Brunet, in the French National Assembly. The speaker argued that the present troubles of that country were evidences of the divine displeasure in consequence of the impiety and corruption of the people and the government, and proceeds to suggest a constitution that should be theological and nothing else. The country that originated the proverb, "God fights on the side of the strongest battalions," was not a very hopeful field for this movement, and it is not surprising to learn that the proposition was received with laughter. It is very unfortunate, however, that these religious Impracticals' God is deaf and dumb so far as the present generation's testimony extends, and He would be none the less so if caged in the constitution. He has *revelated* through Joe Smith, Brigham Young, Moses, Abraham, Isaac and Jacob, but expressed himself so poorly, so incoherently, even at times getting inexpressibly mad, that people now have but little or no confidence in Him. If any God is to be recognized in the constitution, deliver us from this God who *revelates* so poorly or manifests himself so inaccurately through the mediumship of Bible characters. Give us a God with a clear mind, comprehensive judgment and quick discernment, and who will not send forth lying spirits to carry out His nefarious designs. Then again, this God *revelated* to Adam, who, if history be true, was ignorant and destitute of every manly trait of character. He commanded Adam—why not command this nation to do his bidding? Has direct revelation ceased? He talked to the serpent—why not talk to General Grant? He presented his back parts to Moses—why not condescend to present his face at the doors of the Capitol? Was Moses more worthy of special notice? He held communion with Eve, compelled her to bear children—why not compel our nation to recognize Him in the constitution? Are we sure that He desires His name engrafted in that instrument? Will He not allow an ambassador to His celestial courts, to hold communion with Him on the subject? We see by a religious exchange that He has been in Iowa and converted forty sinners, drove the devil out of them. If He can resort to driving devils hither and thither, why not express his desires to Congress?

If God disdains to talk to us, and express His wishes, it would be well to propitiate Him by burning incense, sacrificing a ram, or fasting and prayer. If that will not induce Him to express Himself so as to be understood, the better way will then be to let Him alone.

Again, these highfalutin Impracticals entertain the most absurd notions in regard to God and heaven. They believe He sits, remember, on a throne, and that angels, with wings like those of a prairie chicken or shanghai rooster, constantly sing His praise, notwithstanding John Hay had a revelation, expressed in the following verse, that Little Breeches was saved by angels, which would necessarily take them temporarily away from the throne. It might not be amiss to say this Little Breeches had been lost in a snow storm, and was found finally in a sheep fold:

> "How did he git thar? Angels.
> He could never have walked in that storm;
> They just scooped down and toted him
> To where it was safe and warm.
> And I think that saving a little child,
> And bringing him to his own,
> Is a dearned sight better business
> Than loafing around the throne."

And would it not be much better for God to leave his throne for a while and enter the Capitol at Washington, and call out, as he did to Adam—"Grant, O Grant, where art thou? Recognize me in the constitution, or I will drive you from the White House."

But the farce of these impractical religionists has about closed. God has not been, and will not be recognized as desired in the constitution. Liberalists can still continue to breathe freely, knowing that the rack and gibbet will never again be used for religious persecutions.

Look to your Accounts Carefully.

Our mail list is now in type, correctly as we suppose, with exception of *new subscriptions* or *renewals* that have come to hand within the *last two weeks.*

It is our design that every subscriber look carefully to his or her account as found printed upon the *yellow slip attached* to the margin of the paper, or upon the wrapper. If any one does not understand the manner in which their account is kept, turn to the head of the *first* column of the *fourth* page, and study it well so as to fully understand it, and then if our account with you is not correct, write and tell us explicitly wherein there is a mistake, and it *shall be* corrected.

It is propable some subscribers may not have been properly credited since the fire, but we have every letter that has been received, and can easly correct any mistake on having our attention definitely called to it.

We desire *to correct* all mistakes *immediately* and have every persons account appear as it *truly should*—hence we say *report definitely* any mistake that may be observed, immedeatil you reading this notice, and oblige yourself as well as the publisher.

Again we say if anyone has subscribed for the paper and *fails to get it*, advise us of the particulars *without delay* and the paper shall be sent immediately for the full length of time subscribed for.

If anyone gets two copies where one is ordered, inform us of that fact and oblige.

Baker and Kent.

BRO. JONES:—Here is $4.50, our share of the mite-subscription for Bros. Baker and Kent. I send to you, so that they may be sure to get it. Shall be able to collect some more. $3.00 is for Bro. Baker, $1.50 for Bro. Kent. Please acknowledge.

In behalf of friends in Oakfield,
C. H. WEAVER, M. D.

Oakfield, Wis., Feb. 5, 1872

Thanks, in behalf of our invalid brothers. We remitted a donation from another friend a few days since; we omitted to note the name at the time, hence can not give it at this date.

All of our friends will do well to remit direct to these brothers. They, in due time, will report through the columns of this paper.

N. B. Westbrook, of Sumner, Pa., sends to each 10 cents	$ .20
A friend, (no name) to be divided	1.50
Mrs. R. C. Griswold, of Sullivan Center, Ill., sends to Bro. Eames	.50
Bro. Kent	.50
Bro. Baker	.50
Total	$3.20

Friends, please remit direct to Joseph Baker, Janesville, Wis., and Austin Kent, Stockholm, N. Y.

NOW IS THE TIME for new subscribers to get this paper for a year on *trial*, for $1.50.

Moses Hull and the Crucible.

BRO. JONES:—Will you please inform the readers of your Journal that, for good and sufficient reasons, I am no longer connected with the *Crucible*. You have undoubtedly heard of persons "stealing the livery of heaven to serve the devil in." The managers of the *Crucible*, after taking my "little all" so far as this world is concerned, refuse to publish a valedictory for me or even drop my name from its list of editors, so I am driven to other columns, and warn the readers of that journal that they can no longer look to me for the fulfillment of any of its contracts.

My future course with regard to publishing books and papers will in due time be made known to the spiritual public, then it will be time for me to state reasons for what may seem to many a strange move.

My post office address, also that of my Bro., D. W. Hull, on and after April first, will be Vineland, N. J. Respectfully.

MOSES HULL.

REMARKS:—The above-named concern has ended as we predicted it would to D. W. Hull, one of the corresponding editors, immediately after it was started.

It contained within itself the seeds of speedy dissolution. It festered with corruption from the day of its inception.

The festering sore has finally come to a head. Of Mr. Davis, the proprietor, we know nothing. His course in ridding himself of the incubuses that were so heavily weighing him down, speaks volumes in his favor, at least. The same parties were active sympathizers with the faction that once, by fraud, got control of the RELIGIO-PHILOSOPHICAL JOURNAL, and changed it into the *Spiritual Republic*, and were finally kicked out, after they had squandered the funds of the institution.

Like it was in our case, Davis locks his stable door after his horse is stolen. Perhaps more appropriately we might say, he allowed his stable to be occupied by donkies, that in trying to kick other people, kicked themselves to death—overturned their feed-box, and trampled its contents under foot.

It is rather amusing to refer back a few weeks, and read a spirit communication, which was published in the *Crucible*, in regard to its *merger* into the *Woodhull & Claflin's Weekly*. Moses asked the spirit of Henry C. Wright, as he says, the following question:

Shall I continue the publication of the *Crucible* or shall I merge it into *Woodhull & Claflin's Weekly* and assist in making of that a great national organ?

MOSES HULL.

The spirit replied:

Well as I always told you, the hat for the head and not the head for the hat, so I say now. You ought to be the best judge of that question, however, as you have thought my advice of some value I will give it. The *Crucible* has outgrown itself and it needs a new *hat*, and if a change is made you can do no better than to merge the *Crucible* into that valuable progressive sheet. *They need you* and I can but think it your duty to comply with their request. Your Brother,

HENRY C. WRIGHT.

How is it about the new "hat!" One would think from Moses's article, that the *Crucible* has a *new head* instead of a "new hat." Wonder if that new head is the "great national organ" Moses and the spirit were thinking of? Alas, that the only craft that so valliantly sailed to its masthead the banner of Victoria C. Woodhull as a candidate for the presidency of the United States, should be manned by persons who "*steal* the livery of heaven to serve the devil in," so early in the heat of their revolutionary and presidential campaign!

Improvement in Protecting Buildings from Fire.

W. D. Baker, Esq., of East 'Abbingdon, Mass., has invented a plan whereby the party wall, or partition between two buildings, is provided with a thin or narrow chamber or chambers, to extend from the bottom to the top of the wall. These chambers he proposes to flood with water, through an induct at the bottom, and to protect the roof, by forcing the water through educts in the chambers, on to the roof. We should presume that in cities and towns supplied with water works, the invention would be entirely practicable. Those interested should correspond with Mr. Baker.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years.

LORENZO MEEKER.

Oswego, N. Y., Oct. 2, 1871.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

DAVID O'HARRA.

Oswego, N. Y., Sept. 15th, 1871.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it.

F. H. SPARKS.

Oswego, N. Y., Sept. 25th, 1871.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it.

GEORGE A. BARKER.

Oswego, N. Y., Oct. 2, 1871.

Mr. R. T. Wyman, of Waukau, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote. Inclosed find two dollars. Please send me a box,

D. H. FORBES.

Oshkosh, Wis., Sept. 19, 1871,

For sale at this office. $2.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House, 150 Fourth Avenue, Chicago.

☞ *Agents wanted.*

A Liverpool banker burned up among some waste paper seven thousand pounds in Bank of England notes.

Items of Interest.

—M. Branin would like a lecurer to visit Vinton, Iowa.

—Mrs. Helen Grover has been lecturing successfully at Peoria, Ill.

—C. A. Green would like to have a first class speaker visit Eau Claire, Wis.

—H. S. Johnson, of Wautoma, Wisconsin, has been developed as a healer.

—Dr. J. K. Bailey is lecturing at Benton Harbor, Mich., on subjects connected with the Harmonial Philosophy.

—The article on the 6th page, entitled: "Ghosts in Wetzel County," is taken from the Moundsville (Va.) *Reporter*.

—Some one sends us a communication in reference to the Bangs Children. No name accompanies it, therefore we cannot publish it.

—Levi Dinkelspiel has left the lecturing field, and commenced the practice of law at Seneca, Kansas. We hope success will accompany him.

—A friend sends us a note, speaking in high terms of the labors of Helen Grover and Miss S. S. Crosby, a test medium who accompanies her.

—A Hindoo, on one occasion said to a missionary: "Reviling our gods, criticising our Shastras, and ridiculing our ritual will accomplish nothing."

—One who is, perhaps, a little too critical, says that the majority of the country preachers could burn quite as well as the old religious martyrs—they are so dry.

—E. M. Davis, normal and inspirational speaker, will accept calls to lecture on the line of any of the railroads from DesMoines, Iowa. Address postoffice box 685.

—Robert Poe, of Vineland, N. J., sends us a note, speaking in high terms of Dr. R. P. Fellows, as a healer, enumerating several severe cases of disease that he has cured.

—Miss Susie Johnson is lecturing to large audiences in this city, at the Hall, corner of Randolph and Jefferson streets, morning and evening. Progressive Lyceum meets at 12 o'clock.

—Mrs. Wilcoxson is doing a good work in the west. She has just closed another course of lectures at Springfield, Mo. Went from there to Lebanon. Speaks in Kansas City, next month.

—Joseph S. Burr desires any Spiritual medium passing over the Cincinnati and St. Louis Railroad to give him a call at Coshocton, Ohio, and make his residence their home as long as they wish.

—The *London Times* thinks that Stokes' pistol-shot in killing Fisk, did not kill the spirit of which he was the incarnate representative. Still, we think it will be difficult for Fisk to financier as extensively in his "new home" as in New York City.

—The *Presbyterian* affirms that the corruption that exists in New York is in reality in the interest und under the direction of the Church of Rome. It ought to dave excepted the corrupt'on in the Methodist Book Concern, then it would have been nearly correct.

—A prominent journalist, who is perfectly bald, has offered a reward of $1,000 for a tale that will make his hair stand on end. We would respectfully refer him to the tale of Elder Knapp, of this city, in reference to Hell. If that don't make his hair stand on end, there is no "stand" to it.

—W. A. Curtis writes as follows from Parkersburgh, Iowa: "L. F. Cummings has very agreeably entertained us with two lectures. He was listened to with very marked attention and undisguised appreciation. I predict for him a broad field of future usefulness, and hope his physical weakness will be improved."

—A Roman Catholic letter-writer says a parody on the litany of the Virgin Mary was sung, or rather *yelled*, for many hours, under the very windows of the palace of the Cardinal Vicar; and that a lithograph caricature likeness of the holy father is just now to be seen in the shop of one of the principal tobacconists of Rome.

—James Fields, a well-known conductor on the railroad between Philadelphia and Jersey City, took a heavy dose of laudanum the other night, passed in his checks, and alighted at the final earthly terminus. The ministers believe he has accepted a temporary situation on a certain broad-gauge line vaguely alluded to in scripture.

—The Rev. George A. Jackson, who was denied ordination at North Adams, Mass., because he did not endorse the endless punishment of the impenitent, has been engaged as pastor for a year in Mission Church, in Leavenworth, Kansas. The church has authorized him to administer all the ordinances without ordination, and propose, after a few months, to call an ordaining council.

—Governor Jewell has requested his name to be stricken from the list of Vice-Presidents of the society, which is laboring to add a theological amendment to the National Constitution. He writes to the secretary of the society: "I am entirely opposed to the movement, and the objects sought to be attained by it, believing that it is worse than useless to attempt a nationa acknowledgement.

—Dr. D. P. Kayner sends us the following note, under date of Feb. 12th: "In some respects I am better, but find my spine and nervous system are recovering very slowly indeed from the shock. The injury is worse than it at first appeared. If able, this spring and summer I shall travel and lecture, as I now think it will be better for myself in aiding a restoration of health than confinement to office labors; and perhaps I can do others as much good in that way as in any other."

—Isaac Paden, of Woodhull, Ill., writes: "The Methodists have held a protracted meeting of thirty-one days here, and made a raise of five 'convicts' before a Justice of the Peace. Each one was fined $3 and costs; but 'nary convert!' In the thirty-one days there has been about three hundred solemn prayers, long and loud, expressly for the conversion of sinners, and no answer yet. Last night there went up a doleful lamentation in these words: 'O Lord, is it possible so many prayers shall go unanswered?'"

—Elder Evans, the Shaker, who has been traveling in Europe, makes the following statement: "At a public dinner, given by the Emperor of Russia, he confessed with the simplicity of a child what was confirmed by the Empress and other members of their suite, that he was influenced by spirits, through the American medium, Home, to emancipate the twenty millions of serfs; and that the spirits helped and sustained him in the accomplishment of his arduous undertaking. Prince Albert and queen Victoria were Spiritualists; and skeptics are calling her crazy and seeking to dethrone her upon that ground. Lincoln and Stanton were Spiritualists to our certain knowledge; and to the spirits were due the emancipation of slavery, and the final success of the North."

—A brilliant light has just emanated from Japan. He Mikado has lately issued the following remarkable manifesto: "My country is now undergoing a complete "change from old to new ideas, which I sincerely desire. "Therefore I call upon all strong-minded men to ap"pear good guides to the government. During youth"time, it is positively necessary to view foreign coun"tries, so as to become enlightened as to the ideas of the "world; and boys as well as girls, who will themselves "become men and women, should be allowed to go "abroad, and my country will be benefitted by the knowi"edge so acquired. Females heretofore had no position "socially, because it was considered that they were with"out understanding, but if educated and intelligent, they "should have due respect."

—A Syrian convert to Christianity was urged by his employer to go to work on Sunday, but declined. "But, does not your Bible say," inquired the master, "that if a man have an ox or an ass which fall into a pit on the Sabbath day, he may pull him out?" "Yes," answered the Syrian; "but if the ass has a habit of falling into the same pit every Sabbath day, then the man should fill up the pit or sell the ass." Such an ass is past redemption in a Biblical sense. The Christian should sell the worthless animal, and in so doing serve the Lord.

—Hosea Ballou Davis, of Moline, Ill., sends the following theological puzzle to the Rev. Dr. Burgess: "God was neither able nor willing to save all our soldiers from starving at Andersonville; or he was able and unwilling; or he was willing and unable; or he was both able and willing. Now, if He was neither able nor willing, then he is not powerful or benevolent; if able and unwilling, then he is not merciful; if willing but not able, then he is not omnipotent; and if both able and willing, *why did he not save all our soldiers from starving at Andersonville?*"

—D. W. Hull is speaking at Lowell, Mass. He will return to the West the first of March. Holds a discussion with Elder W. R. Jewell, in Crawfordsville, Ind., March 11th to 20th; at Joliet, Ill., March 30th; at Kansas City, Mo., during the month of April; and at Mechanicsville, Iowa, May 1st to 15th. Would be glad to make engagements near by for the balance of May. Discussions are wanted during his stay in Kansas City, and Mechanicsville. Who will meet him?

—The Rev. J. S. Smart is still trying to suppress the Romeo *Observer*, a paper published in Michigan. This Smart's religion has turned into poison, his piety into hellish stings, his virtue into venomous fangs, and thus armed and equipped, he is doing some dirty work. In Chicago he would be regarded as *religious debris*, and would be *carted* away at so much a load. The *Observer* uses the following in its defense:

"True religion
Is always mild, propitious, and humble,
Plays not the tyrant, plants no faith in blood,
Nor bears destruction on her chariot wheels:
But stoops to polish, succour, or redress,
And builds her grandeur on the public good."

—One of the most singular facts demonstrated recently in social matters has come to light within a few days in enforcing the rule of the public schools of Kalamazoo requiring the vaccination of all pupils. Among the Holland people there the idea is prevalent that it is wicked to vaccinate any one. If the Almighty (they argue), intends or desires to visit their children with small pox it is wrong to place, or attempt to place, any obstacle in the way. And when the School Board insists upon vaccination in the case of school children, they are met with the remark, "We are conscientiously opposed to vaccination." The same people are also opposed to insurance risks, especially life insurance, on the same ground.—*Ex.*

They are truly Christian. Why, it is the most consummate foolishness—much worse than that—to worship an infinitely merciful God, who is omnipotent; and attribute all things to him, and then try to avert what it is said he causes.

—There is evidently a very decided progress toward Liberalism in the administration of the English Universities. The last Parliament did away with religious tests as conditions of membership, with the exception that the coveted gifts of Fellowships were reserved for those in holy orders. The Judicial Committee of the Privy Council has now stepped in and approved of the action of Merton College, Oxford, in repealing the statute in the College ordinance whereby one moiety of the twenty-four Fellowships was subject to the restriction of holy orders, and has advised Her Majesty to confirm this action. Eighteen of the twenty-two colleges at Oxford will at once follow the action of Merton. This action removes from Oxford the teaching of the Thirty-nine Articles, abolishes religious tests, and opens the great privileges of Fellowship free to all, without regard to creed.

—Poor Hepworth, the apostate, now calmly resting in the arms of the Congregational Church, is receiving a great deal of notice. His secession has not made him popular. The *Liberal Christian* speaks of him as follows: "We are not among those who regret Mr. Hepworth's desertion. With his popular gifts and external attractions he had been steadily demoralizing the standard of the Unitarian ministry and preaching, by a sensational, unscholarly style of self exhibition, an appeal to to a wishy-washy sentimentality and to vulgar prejudices, abusing a culture he did not possess, speaking lightly of theological science, any knowledge of which he honestly disclaimed, and using popular orthodox phrases in a delusive and and confusing way. There was a great boy acting in the pulpit which the modest and classic Lunt, the dignified and thoughtful Dewey, the decorous and scholarly Osgood, had filled. Sober and religious Unitarians foreboded no good of this comet which has now gone into disastrous eclipse. But happily for our cause, which he employed the last hours of his brief ministry in disparaging, he has left us."

—Rev. James M. Wharf, writing of the recent revival in Olney, says: "The Lord has done great things for our church. Over fifty have been converted and united with us. The mighty power of God *seems* to rest upon us in a wonderful manner." He proposes to endeavor to start the converts on the right path in their new life by getting them to subscribe for the *Standard* as an efficient help. He adds: "I hope God will again raise up the *Standard*, which has been one of the best religious journals in America. God is with our beloved pastor, Rev. T. J. McKusick, and his labors have been abundantly successful. Oh, how good it is to serve God! and his name is excellent in all the earth."—*Chicago Standard.*

We rejoice that the Lord is with you. Fifty devils have been cast out of the sinners of Olney. Where are those poor devils now? Did n't Christ cast out devils, and did n't they enter the swine? and if he had been in New York, would n't he have been arrested under the statute made and provided to prevent cruelty to animals? Poor "piggies!" to run down the embankment and kill themselves.

—A Scottish clergyman, renowned for his piety and and charity, has been arrested for theft. His manse was filled with stolen Bibles. He took nothing else; but wherever he went, the Scriptures disappeared. Finally, suspicion was aroused, and the facts of of the case were discovered. It was found that he had a large missionary district, in every house and cottage of which he had left a stolen Bible. He was arrested by the bedside of a dying old man, to whom he was reading from a "borrowed" copy. "What made you steal the Bibles, Mr. B.?" asked the Sheriff, with pious horror in his face. "God made me steal them, good man," was the reply. "He was weary of seeing his poor people perish of gospel hunger, because the rich Bible Society could not afford to feed them without the bawbees, well tknowing hat they had no bawbees; and so God sent me to steal them and save them." Whether he will save himself by the plea remains to be seen.

—Some years ago, an old sign-painter, who was very cross, very gruff, and a little deaf, was engaged to paint the Ten Commandments on some tablets in a church not five miles from Buffalo. He worked two days at it, and at the end of the second day, the pastor of the church came to see how the work was getting along. The old man stood by, smoking a short pipe, as the reverend gentleman ran his eyes over the tablets. "Eh!" exclaimed the pastor, as his familiar eye detected something wrong in the wording of the precepts; "Why, you careless old person! you have left a part of one of the Commandments entirely out; do n't you see?" "No such thing," said the old man, putting on his spectacles; "No, nothing left out—where?" "Why, there," persisted the pastor, "look at them in the Bible; you have left some of the Commandments out." "Well, what if I have?" asked old obstinacy, as he ran his eye complacently over his work, "there 's more there now than you 'll keep."

—The *Tablet* in its New Year's survey of the condition and prospects of the Holy See is not cheerful: "Deserted "by all the great powers of the earth, robbed of the patri"mony of St. Peter, her Pontiff a prisoner in his own pal"ace, her capital with its incalculable wealth of art treas"ures, its churches, its glorious monuments, in the hands "of ruthless despoilers, who know no other law than that "of their own passions—her most cherished religious or"ders persecuted, robbed of their own just and lawful "possessions ever used for beneficent and Christian pur"poses—the calm and hallowed retreats of learning in"vaded by a lawless and godless soldiery, some of them "converted into stables for the horses of the royal free"booter of Savoy! Everywhere the powers of evil ar"rayed against the Church, everywhere secret societies "burrowing like moles in the dark depths below the sur"face of Society, undermining the very foundations of "virtue and morality, exciting the unwise and the unwary "against religion, which they nickname superstition and "tyranny—everywhere the spirit of revolt raising its hy"dra head, hissing forth blasphemy against God and His "Christ, His Mother, and His saints—everywhere, the "Church fighting single-handed and alone the powers of "earth and hell in divers forms, holding aloft the banner "of the Cross, and wielding the spiritual weapons her "God has given her, in defense of the faith once deliv"ered to the saints, assailed on every side by an irreli"gious age." But all is not dark in this "rapidly disorga"nizing world." The saddest Catholic heart can find cheer in the thought that though "the Church of God be "assailed, persecuted, robbed, and outraged from with"out, and even by some who ought to be, and are sup"posed to be, her children, never was there a time, in all "the nineteen centuries of her existence, when such ad"mirable union prevailed within her vast bosom, wide as "the planet on which we dwell. Never, since the days of "the first Christians, were Catholics everywhere more "truly Catholic, more fervent in their faith, more stead"fast in their devotion to the Holy See, more submissive "to the Vicar of Christ, more strongly influenced by re"ligious motives."

Philadelphia Department.

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

Heaven.

Our ideas of heaven have been given us mostly by the teachers of a materialistic theology, which, going to one of the ancient records, finds a description of a city whose walls were jasper and precious stones, and whose streets were paved with gold.

Equally absurd has been the popular idea that heaven was a locality. Science and philosophy, aided by the revelations of Modern Spiritualism, has shown to all thinking minds, that heaven is a state of mind, a condition, and not a location. It is true that our minds are influenced by our surroundings, but not so much so that two individuals may not be in very different mental, spiritual conditions, while they are in the same locality and surroundings. More than this, we know absolutely that as a man thinketh so he is; and that our surroundings will take their hue from our conditions. Even the most material things of earth, when seen through the vision of a refined and progressed spiritual nature, have an added glory and beauty; and so the spirits from advanced conditions in spirit-life, tell us that when they visit this earth, the old and familiar scenes have a halo of glory and beauty around them, that they did not discover when mingling with these in their earthly pilgrimage.

We do not need, however, to go to spirit-life to realize this fact, our progression here continually reveals it to us; and, as the soul walks forth in its conscious integrity, and with its love-nature unfolded, it realizes a heaven even amid the surroundings of earth, that to other minds seem the very reverse.

We present our readers with a beautiful poem, entitled—

HEAVEN.

BY KATE E. P. HILL.

I would sing you a song of Heaven,
If my soul could chant the hymn;
I would sing of its skies, whose georgeous dyes
Would make our own grow dim.

I would sing of its mountains, bathed in light
That never will fade away;
Of the murmuring breeze, through whispering trees
That never will know decay;

Of glorious birds, that trill strange words—
With a mystery in their flow—
'Till the scented airs grow holy with prayers
That only they can know.

I would sing of its lakes, for the lilies' sakes—
The purest that God has given—
Of all the flowers which we call ours—
How *White they must be in Heaven!*

I would sing to you of its violet blue,
That watches the loving sky;
But droops its head when it hears the tread
Of an angel footstep nigh.

I would sing of Love, in that land above,
'Till I could not hush the strain—
Of its perfect bliss, 'till the joys of this
Would shrink to immortal pain.

But my soul is mute, like a tuneless lute
That has been forsaken long,
Its pulses thrill, but its voice is still,
And I *cannot* sing the song.

Sweet land! I have *dreamed* of thee,
When the summer moonlight fell
In silver showers on the nestling flowers,
Asleep in the greenwood dell.

And I have woke—when the vision broke—
With a sob on heart and brain,
That I should stray from that shining way
Back to the world again.

But I know I shall see thee more, sweet land,
When these fitful hours are fled;
When the flowers lie low where they used to blow,
And the sky in the West grows red.

I shall steer my bark where the waves roll dark;
I shall cross a stranger sea;
But I know I shall land on thy bright strand,
Where my loved ones wait for me.

There are faces there, divinely fair,
That the earth lost long ago;
And foreheads white, where curls lay bright,
Like sunbeams over snow.

And there are eyes like thine own blue skies—
Eyes I have seen before,
Will grow as bright as the stars of night,
When I near the welcome shore.

There are little feet I loved to meet,
When the world was sweet to me,
I know will bound when the rippling sound
Of my boat comes o'er the sea.

I shall see them stand on the gleaming sand,
With their white arms o'er the tide,
Waiting to twine their hands in mine,
When I reach the further side.

Sweet land! I have dreamed of thee,
When the summer moonlight fell,
In silver showers, on the nestling flowers,
Asleep in the greenwood dell.

And I know I shall see thee once again,
When life's fitful hours have fled;
When the flowers lie low where they used to blow,
And the sky in the West grows red.

The rights of man may not find adequate expression in the statute law; they do not vary to suit the caprice of our rulers; they are never modified by the election returns; they are not subverted by imperial decrees, nor can they be overthrown by revolution. They existed before the State, and they will outlive the State. Thus, while the measure of political power possessed and exercised by the people, varies under different forms of government, and, indeed under the same government at different periods, the rights of human nature are everywhere and always the same. Firm as the pillars of the universe, they will remain when all existing political institutions shall have perished—

When the sweeping storm of time
Has sung its death-dirge o'er our ruined fanes
And broken altars.

—*S. B. Britten.*

The stars shall fade away and be lost, but love, pure and divine shall endure forever.

"All is God that is, and is to be;
And God is good."

Where the share is deepest driven,
The best fruits grow.—WHITTIER.

Oh, restless spirit! wherefore strain
Beyond thy sphere?
Heaven and hell, with their joy and pain
Are now and here.—IBID.

Life is real—life is earnest,
And the grave is not its goal;
Dust thou art—to dust returnest,
Was not spoken of the soul.—LONGFELLOW.

The act of writing condenses ideas and feelings out of their vague diffusiveness, and precipitates them, as a rod the electric fluid.

—*Alger.*

Medium's Column.

SEALED LETTERS ANSWERED BY R. W. FLINT, 24 Clinton Place, New York. Terms $2.00 and three stamps. Money refunded when not answered.

Thomas Woodliff,

INSPIRED PHYSICIAN AND LECTURER, COLFAX, CAL. n22v11tf

J. WM. VAN NAMEE, M.D., BOX 5120, NEW YORK CITY, will examine patients by lock of hair, until further notice, for $1.00 and two stamps. Give full name, age, and one leading symptom of disease
v11 n13 tf

MINNIE MYERS,

Test and Business Medium, will receive calls at all hours from 9 o'clock A.M. to 9 P.M., except Sundays, from 2 to 4 P.M. Terms $1.00 a sitting. Residence 169 Fourth Ave., up stairs, Chicago.
v11 n18 tf

MRS. S. A. R. WATERMAN, 67 Mulberry street, Newark, N. J., will answer letters, sealed or otherwise, give PSYCHOMETRIC DELINEATIONS, or Reading of Character, from writing, hair, or photograph. Terms from two to five dollars and four three-cent stamps.
v11 n14 tf

DR. JOHN A. ELLIOTT, THE HEALER,

Is at 35 Bond street. Call from 9 A.M., to 5 P.M. Will examine patients at a distance by lock of hair, and prescriptions will be given where they will apply. Magnetic remedies prepared and sent by express on moderate terms.
Inclose $2.00 and two stamps, with lock of hair, full name and age, with one leading symptom of disease, and address care of box 5120. New York P. O.

DR. GEORGE B. EMERSON,

PSYCHOMETRIC AND MAGNETIC PHYSICIAN.

West Sutton, Mass.

Developed to cure diseases by drawing the disease upon himself, at any distance; can examine persons; tell how they feel, where and what their disease is, at the same time. One examination $1. Thirty exercises to draw disease at any distance, $10. Manipulations, $2.00 each. Treats patients at a distance by letter, by inclosing the sum, giving your name and address.
v11n22 tf

SPIRITUAL CLAIRVOYANT.

MRS. J. M. CARPENTER (formerly Julia M. Friend), well known for her remarkable success during many years practice in examination and treatment of the sick, may be consulted at her office, 1567 Washington street, corner of Northampton, Boston, Mass. Hours from 10 to 4.
Examinations spoken or written through the medium's hand, $2.00. People at a distance inclose lock of hair and $2.00 for complete diagnosis of case and prescription of remedies. Sealed letters to spirit friends answered. Terms, $2.00.

Clairvoyance.

Dr. P. T. Johnson examines diseases by receiving a lock of hair, name, and age, stating sex—$1.00 accompanying the order. He also prepares a sure antidote for opium and morphine eaters; three months will cure the most inveterate case. Charges, six dollars per month. He also prepares a sure cure for ague, 50 cents per bottle. Will be sent by express. Address him at Ypsilanti, Mich.
u10 n17 tf

D. W. HULL,

Psychometric and Clairvoyant Physician

Will diagnose disease and give prescriptions from a lock of hair or photograph, the patient being required to give name, age, residence, etc A better diagnosis will be given by giving him the leading symptoms, but sceptics are not required to do so. Watch the papers for his address, or direct to Hobart, Ind., and wait till the letters can be forwarded to him.
Terms $5.00. Money refunded when he fails to get in rapport with the patient.
v11 n12 tf

Dr. Samuel Maxwell,

MAGNETIC PHYSICIAN,

TREATS the sick by **magnetic touch,** and the use of appropriate **magnetized remedies.** Also makes **clairvoyant examinations.** Patients to be treated by letter should send age, sex, and leading symptoms. Board in private families if desired. Come to or address, SAMUEL MAXWELL, M.D.
72 South Sixth St., Richmond, Ind.
v10 n17

The Well-known Psychometrist,

A. B. SEVERANCE,

WILL give to those who visit him in person, or from autograph, or from lock of hair, readings of character, marked changes, past and future, advice in regard to business, diagnosis of disease, with prescription, adaptation of those intending marriage, directions for the management of children, hints to the inharmoniously married, etc.
Terms, $2.00 for full delineation; brief delineation, $1.00
A. B. SEVERANCE.
457 Milwaukee St., Milwaukee, Wis.
v7 n13 tf

DR. ABBA LORD PALMER.

Box 201, New Boston, Ill.

Wonderful Psychometrist, and Clairvoyant Physician, Soul-Reader, and Business Medium.

Can diagnose disease by likeness, autograph, lock of hair, without a failure, and give prescription which, if followed, *will surely cure.*

Can trace stolen property, tell the past, present, and future, advise concerning business, and give written communications from spirit friends.

Diagnosis of disease with prescription, $2.00. Communications from spirit friends, $3.00. Delineation of character, with advice concerning marriage, $1.00.
n1 v10 tf

DR. C. A. BARNES,

PRACTICAL MAGNETIC PHYSICIAN,

FOR ALL CHRONIC DISEASES.

1184 *Prairie Avenue, CHICAGO.*

Dr. C. A. Barnes is successful in curing Catarrh, Asthma, Softening of the Brain, Jaundice, Neuralgia, Heart Disease, Nervous Debility, Diabetes, Liver Complaint, Dyspepsia, Weak Eyes, Falling of the Womb, and all kinds of Sexual Weakness, Weak Spines, Ulcers, Loss of Voice, Rheumatism, Bronchitis, Dropsy, Hemorrhoids, Felons, all kinds of Lameness and Weakness of Limbs, Scrofula, Ague, and Paralysis; in fact, every form of disease that is curable has been and is treated successfully by this Healing Process, and it is doing a work in the way of Healing the Sick that the regular practitioners of the day have utterly failed, using the remedies they do in the treatment of disease.

MRS. A. H. ROBINSON.

Healing, Psychometric, and Business Medium.

148 Fourth Ave., Chicago.

MRS. ROBINSON while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and duration of the disease of the sick person, when she will without delay return a most potent prescription and remedy for eradicating the disease, and permanently curing the patient in all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought *en rapport* with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the *positive* and *negative* forces latent in the system and in nature. This prescription is sent by mail, and be it an internal remedy or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

MRS. ROBINSON also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business, and trance medium.

TERMS:—Diagnosis and first prescription, $3.00; each subsequent one, $2.00. Psychometric Delineation of character, $3.00. Answering Business Letters, $3.00. The money should accompany the application to insure a reply.

From the Moundsville Reporter.

Ghosts in Wetzel County.

MR. EDITOR:—I am not a believer in so-called "ghostliness." I have ever believed that those phenomena, that are usually looked upon as supernatural, could be explained satisfactorily, after proper and patient investigation, but have always believed that such investigation would prove them to have been produced by natural causes.

Entertaining these views, the reader will easly discover my motives in thus giving publicity to some phenomena that have quite recently occurred under my personal observation, and which I find myself incapable of explaining satisfactorily, either to others or myself. I repeat, I do not propose writing a "Ghost Story," but simply relate facts, and let the reader explain them to his or her own satisfaction.

I reside in a house on the river bottom near New Martinsville. I have been residing here several months. The family occupying the house (well known to the editor of the *Reporter*), placed at my disposal a furnished room, which I continued to occupy until recently, when I removed to an upper room, directly above the one I had just vacated. I had been in the former but a short time (perhaps a fortnight), when one evening while lying awake, I fancied that I heard some one walking over the carpeted floor. The room is not a large one, and there are three windows. The moon was full, and scarcely a cloud was visible, and the rich silver flood of light pouring in through the uncurtained windows, rendered every article of furniture, as well as books, papers, etc., on the table, visible. I raised myself partly in bed, and resting upon my elbow, scanned the room closely while the tramp, tramp, tramp, as of some person walking across the floor, was quite audible. I looked in vain to discover any cause for it. Every thing belonging to the room was in its place - nothing disturbed—yet no moving thing was visible. I arose and looked beneath the bed, thinging that perhaps the dog (a favorite pet of mine), had taken up his lodging there, as in fact he had done upon two or three occasions. But no dog was there. I again retired, and fell asleep trying to solve the mystery I say mystery, for to me, it was such. I said nothing to the members of the family concerning the matter, fearing they might imagine I was dissatisfied with my room and wished to change.

In the course of four or five nights, the same mysterious tramp, tramp, was again distinctly heard by me, as it passed quite close to my bedside. Again I instituted search, which, like preceding ones, proved a failure. I began to think it a trick played upon me by one of the members of the family, in a spirit of mischief. So thinking, I again retired, and tried to dismiss the matter from my mind, secretly resolving to unravel the affair, should another such an occurence take place. I had not long to wait. In a few evenings it again appeared, and I was again foiled in my effort to discover the cause. I tried to convince myself that the sounds were produced by rats, cats, dogs, pigeons, the window, etc., but to no purpose. The sounds could not have been produced by any such agency. I was familiar with every part and parcel of the house; knew quite well where each and every member of the family slept, and equally well that it was utterly impossible for them to produce such sounds, without being themselves present and walking across the floor. I knew furthermore, that they were not the owners of the premises; did not propose purchasing them, nor even to rent them for another year. Again my professional intercourse with the family gave me an opportunity, before I resided with them, to learn enough of their nature and character, to convince me that they were infinitely above such trickery. Completely foiled in my efforts at investigation, I, upon the morning succeeding the third appearance of my nocturnal (invisible), visitors, related to the family, while at breakfast, what occurred. I observed them exchanging significant glances, which caused me to suspect that they either had observed the same phenomena, or, that one of them had played a trick upon me. The mistress of the house then frankly acknowledged that she had very frequently heard the same tramp, as if some one was walking on the floor. She had been sitting by a table engaged in sewing, and had the lamp burning brightly, when the "walkist" would pass by her side. Nor was this all, these sounds were not confined to that room alone. In an adjoining room, not occupied by any of the family, but used for the purpose of stowing away such articles as are are not needed at all times; a sound as of a heavy body of timber or iron falling on the floor, is very frequently heard. The peculiarity of this sound is, that there is no rattling, no upsetting other articles; and everything in the morning presenting the appearance of having been undisturbed during the night preceding! I can compare the sound to nothing but a long piece of timber or a plank falling upon one end, producing one sound only,—no sound as of the timber or plank losing its perpendicularity, and falling among other rubbish on the floor.

Once, upon a summer evening, at early twilight, the mistress had her dress skirt seized, and held quite firmly by some invisible agency, and it required considerable effort on her part, to disengage herself. There was nothing within six feet of her upon which, or by which her dress could have caught. She seemed to be more annoyed by this unwelcome visitor than any other member of the family.

After vacating the room I first occupied, and taking possession of the one directly above it, I fancied I would remain undisturbed, but I was doomed to disappointment. One evening, (about eleven o'clock, I think), while lying awake, I heard the latch of my door raise, and upon turning my eyes in that direction, I beheld the door slowly open and swing back upon its hinges, and remain stationary a moment and then slowly close and latch! The door fits tightly in the frame, and the latch fits well, and falls as deeply into the catch as it can. More than this, the door, after the latch is raised, must be pressed or pushed against, with more than ordinary force, before it will open. Again, when opened by human agency, and swung back upon its hinges, it will not remain stationary, but will swing slowly back until it strikes the frame, but will not close, owing to the tightness of the frame.

* * * * * *

I have but one occurrence more to narrate, and I will close, for I fear this communication is already too long. About one week ago, after retiring to my room, the mistress of the house sat in the room directly beneath, and which she and her daughter now occupy as a sleeping room, and while engaged reading, she heard the door of my room unlatch, while footsteps descending the stairs were quite audible. So natural did everything appear, that she was at one time about to ask what was the matter—she supposing I had taken ill and left my room. So little did she think of the "supernatural," that she asked me in the morning why I did not come in to the fire. Her surprise may be imagined when I informed her that I had not left my room during the night.

The most remarkable occurrence (I must relate another), however, remains to be told. The night succeeding the day upon which the sale was effected, the noises were louder, more violent demonstrations were made, and the family were subjected to greater annoyances than ever before.

[I must here state that they knew nothing of the sale of the property, until after the unusual disturbances spoken of.]

With this I shall close. I have not written for the purpose of producing any sensational effect whatever. I have simply related what I know to be facts, and I leave the reader to explain them as best he or she may. I ask none to take my word for what I have written, but if any chose to make inquiries, I can give the names of persons as witnesses, whose character for truth and veracity is unimpeached and unimpeachable.

INQUIRER.

Written for the Religio-Philosophical Journal.

CELESTIAL SPHERES.—NO. 9.

BY D. G. MOSHER.

As we view the starry vault, strewed with innumerable shining orbs, we may observe numerous groups of these stellar forms,—each of which always occupies the same position in relation to others of the same group, apparently, though each may enjoy a latitude of motion thousands of miles in extent. Again we look beyond these and ken the milky way, forming a belt of immense magnitude, composed apparently of innumerable stars, presenting a most magnificent spectacle, though really seen only in miniature whether viewed in detail or as a whole. Each star is but an atom in the formation of this magnificent structure, and which is as firmly fixed as a part or infinitesimal of this gigantic form, as are the atoms of the metal forming a ring of steel, yet each of the stars of which the galaxy is composed, has a latitude of motion equivalent to millions of miles. As we pass to the second sphere, we shall recognize in addition to the innumerable host, a twofold number of star dust interspersed, and as we pass on from sphere to sphere, we behold these apparently infinitesimal orbs, multiplying in an increased ratio, until with our correspondingly increased powers of vision, the galaxy will appear as really a solid belt, the atoms of which it is composed being as immovable as the atoms comprising the ring of steel. *Atoms* in this connection are not to be construed as meaning infinitesimal, moving, or life forms: but atoms are intended to mean a part or particle *containing* the living and moving infinitesimals pertaining thereto. The osseous structure of the human organism is organic. The hardest enamel of the human teeth is organic. Furthermore, the primeval granite is organic, which we shall fully prove in the sequel. If a section of bone could be enlarged to the dimensions of a city, its elaboration would doubtless be found to be, in many respects, equal, if not excelling that of a city, and teeming with a mass of animate and skillfully organized forms. Osseous formations are cellular structures. The cells of the physical bones contain a million fold greater area than is occupied by the physical osseous substance comprising their comparatively slender net-work. For illustration, let us magnify one of these cells to the dimension of a universe, and what will it contain? There can be no other logical deduction than that it includes all forms and degrees of forms that exist in a universe, for if a *divisibility ad infinitum*, or the endless divisibility of matter be a truth, a single cell of an osseous, or any other, structure is comparatively as capacious as a universe or system of worlds. The infinitesimals of a form of one degree are comparatively as capacious as those of another degree, as applied to either animate or inanimate forms.

Furthermore, there is comparatively the same amount of labor required in the construction of a single planet, as there is in the formation of a universe or a system of universes. A human organization comprises as many parts, atoms, monads, or infinitesimal forms, as does the form comprising the infinitudinous worlds. The infinitesimal interior of the primeval rocks are as magnificently elaborate as the gorgeous stellar canopy or the dome of the most costly cathedral. The telegraph wire is but a frail net-work, barred, bolted, and braced in innumerable ways, yet it is of so open a texture that the electric current passes through it as unobstructed as water passing through a tube, and at a million fold greater speed. Heat or caloric passes quite readily through the iron walls of a furnace as the atmosphere passes through the texture of a garment. The old philosophy teaches that all substance is an aggregation of particles, atoms, and monads, and that these are of a certain shape or form, and that there must necessarily exist spaces between them; and were this not true, the possibility of the passage of a current of substance, however refined, would be out of the question. Under the new philosophy, whatever produces an effect is substance; and "the sum of all substance is spirit." What are called imponderable agents are real substance unorganized, and these are susceptible to still further refinement, onward infinitely.

Water and other fluids, the gases, electric and magnetic elements may be considered as unorganized matter, though the atoms and infinitesimals may be viewed as organized. A mass of human forms may be organized as one form, each having an assigned duty, as an organ or part of that form. Such is an army of men prepared for the field of battle. A congregation of human forms without organization is like the aggregation of drops of water from a mere affinity from various causes. These masses of unorganized elementary forms constitute a large proportion of all organized forms which are necessary to supply the constructive materials. "The stupendous whole" as an organized form is profusely supplied with these unorganized forms of elementary materials.

The primeval rocks contain their due proportion of these elements, and really they are the source of all the elementary supplies, both organized and unorganized. Virtually the primeval granite contains all forms and degrees of forms, and the infinitesimal activities therein are the same in every respect as are the activities produced by the innumerable and comparatively infinitesimal life and intellectual forms that exist within and make up in a similar proportion the organism of the "stupendous whole." The primeval rocks then are formed, or rather the inferior organic structure thereof is built up of the same materials and in the same manner as the planets and planetary systems are produced, and we shall endeavor to prove that the infinitesimal structure of the primeval rocks is identical with that of the osseous and all other formations of an animal organism also not excepting the cosmological structure.

Letter from G. W. Lawson.

DEAR JOURNAL:—I see my subscription is out, and so send you remittance for renewal. No doubt Brother Francis, in wickedly hunting after God, burned Chicago. And God, to furnish another proof that he cannot be found, burned up the city without anybody finding out how was going to do it. Neither Orthodox, nor Spiritualists, nor astrologer, witch or wizzard, got any warning. God is ahead,—while Collyers, and you, and Cheney are behind.

Salem, Oregon, Jan. 2, 1872.

SUBSCRIBE for the JOURNAL.

Women in the Pulpit.

The trial of the Rev. Dr. Cuyler, of the Brooklyn Presbytery, for having allowed Miss Smiley, the Quakeress exhorter, to preach in his pulpit, seems to have resulted in making his prosecutors very ridiculous, whatever may have been the original idea in instituting it. The advice of one of the clergymen present, to dismiss the whole subject as "small potatoes," will be endorsed by all sensible people. As the canon of 1862, under which Mr. Cuyler was prosecuted, did not prove itself binding enough even to expose him to a reprimand, we may conclude that it is regarded by the authorities of the church as a dead letter. Taking this view of the case, we are somewhat surprised that the defenders of Mr. Cuyler did not plant themselves upon the abstract right of women to preach, basing that right upon the broad ground that women is better than man.

All the canons and church forms ever constructed cannot conceal the fact that woman is the backbone of the church. Woman is naturally religious; man naturally the reverse. The majority of every congregation in the land is made up of women. Men sleep in church; women do not. Women will discover an error in piety, men an error in doctrine; because women are religious and man theological. All this machinery by which a church is run is in the hands of the women. They get up the parlor concerts, the strawberry festivals, the necktie sociables, the *tableaux*, the religious operas of the Esther type, the lotteries, the post-offices, and the cakes with rings in them. The women go to the prayer-meetings. The women keep up the conference meetings. The women sustain the minister with their sympathy, send for him when they are sick, and visit him when he is sick They encourage him with donation parties. They help out his salary and pay the choirs. They look after the needs of his library, work slippers and book-marks for him, and in every way help him along, while the men are growling. Take the women out of the church and what would be left? Man looks upon himself as the head of the church; but woman is the hand, and, nine times out of ten, head and hand both. While he is fussing and stewing over rules and canons and other technicalities, she goes to work and does something. While he sits in his pew asleep, or, if awake, thinking about his per cent. and invoices, she is listening to the sermons, and when she gets home can tell where the text was, which a man cannot do. She takes a vital interest in everything connected with the church. She knows who is there and who is absent; what they wore and how it fitted; what children behaved themselves and what children did not. She decorates the church with flowers, and makes the place homelike and tidy She is regular in her attendance, punctual, and never loiters in the vestibule. Man is irregular, more often late than early, and always stands out on the steps talking business with some other brother until the last bell sounds for the last time. To sum up, woman is and always has been the power of the church, and without her its very existence would be imperilled. None of the dangerous heresies and schisms which have convulsed the church at various historic intervals have ever been inaugurated by woman. She is the religious power of the church, and is now, as she was in the days of the great Head of the Church, last at the cross and first at the sepulchre. If woman, therefore, is more religious than man, and if she is good enough to be the motive power of the Church, we submit that she is good enough to preach to the Church, and that it would be for the best interests of the Church to let her paeach, for she would preach less doctrine and more true religion, and that is just what too many male preachers do not do. If a woman can praise God by singing in church and praying in church, we do not see why it is wrong for her to praise God by preaching in church.

The gist of every argument brought forward by the prosecutors of Dr. Cuyler was, that Paul had commanded the women not to preach. With all due deference to Paul, however, we no not see what he has to do with the case in question. It would be quite as consistent for the reverent Presbyters to insist that their flocks must live upon locusts and wild honey because John did. The world has changed somewhat since Paul's time, and the Church somewhat also. We doubt whether Paul would have sanctioned a nectie sociable, with its accompanying little financial irregularities, and he certainly says nothing in his advice to Timothy on the matter of church-fair post offices. Many things that were applicable in Paul's day are not applicable now. People have changed. If Paul were to appear in Chicago to-day, we imagine he would be quite as bewildered in the multiplicity of demonstrations as he was at Athens, and would be very likely to repeat his Mar's Hill sermon, and accuse the men of Chicago of creating alters to the unknown God.

Place the venerable Apostle in one of our modern churches, with its carpeted aisles, velvet cushions, gorgeous prayer-books, illuminated windows, pealing organ, and slippered sexton, and let him preach one of his old-time sermons, and we doubt not a majority of the congregation would pronounce him a bore, and not half so eloquent as their regular preacher. If the church is to follow Paul in one form, why not in all? Why not do away with singers, and organs, and churches, altogether, cut down salaries of ministers to living expenses, and set them adrift to preach in the highways and byways, and wherever they can draw an audience? If Paul is to be authority on women preachers, let us have him as authority on men preachers also. If we are going to have anything of Paul, let us have all Paul or nothing. Meanwhile, we congratulate the Rev. Cuyler that he has come out of his trial without even a reprimand, and those religious women who feel called upon to enter the pulpit, that the result of this trial places no serious obstructions in their way.—believing, as we do, that, other things being equal, a good woman can do good in the pulpit as well as a good man.—*Chicago Tribune.*

Letter from A. Mills.

BROTHER JONES:—Please find remittance inclosed to pay for the JOURNAL this year. I have just completed my new gallery here, and commenced business. I cannot do without the JOURNAL, no matter how hard the times are. I think the "Search After God" the ablest production now presented to man. I am not only searching after God, but after spirits also. There are many among all classes of people, who think the phenomenon attended by persons called mediums, to be a trick or humbug, but I have positive knowledge myself that it is not a humbug, yet I must say I am not positive that it is spirits. I sometimes think or fear that the power we attribute to spirits, is a mere reflection from matter and things of this earth,—for they seem so near the same. However, I am fully persuaded that, if there is any conscious existence of man beyond the grave, Spiritualism presents the truth of it—then if Spiritualism is not true, where is the proof of a spiritual existence?

Crawfordsville, Ind., Jan. 26, 1872.

Many thanks to those who are moving so efficiently to circulate the JOURNAL, under the $1.50 a year proposition.

Religious Triumphs of Murderers.

A most unseemly exhibition of the profane treatment of sacred subjects has rarely been afforded than in the case of the murderer Botts, who recently expiated his crime upon the gallows, and who had been canonized since his death by various Eastern journals. According to these papers, this miscrable man died in the full oder of sanctity. The last moments of his life were crowned with beautiful visions, among them one of Heaven, which appeared to him as a gorgeously-illuminated theatre, filled with beautiful women, clad in bright garments, one of whom took him by the hand and led him in to Paradise. If we are to believe all that is said about Botts, he is a full-fledged saint, purged of all earthly dross. He has reached that degree of perfection which is usually considered to be the result of heavenly influence which only operate beyond our earthly life. He had attained at a single step, a pitch of godliness which cannot fail to be discouraging to unhanged beings, who have to bear innumberable crosses in their daily lives, and leave this world with only a hope born of unwearied efforts in well doing, and patient endurance of sore tribulations. If the murderer died with the assurance that he was going straight to heaven, after the manner of the impenitent thief, no one would certainly be cruel enough to dispute him; but we at least may claim that his canonization shall be mainly of his own making, and stop there; that the pious men who accomplished this remarkable miracle shall not trumpet it abroad; and that the daily press shall not hold out inducements for other men to earn a hanging as a means of grace. Botts was a notorious debauchee through his whole life, and in the course of his amours killed a man whom he suspected of intimacy with his mistress. Had he died a natural death, in the midst of his profligate career, we should have heard nothing of this instantaneous change from badness to goodness. He would have departed this life without any other vision than those which the remorse of a life of sin usually paints before a dying man's eyes. If, therefore, a person who commits no crime, but leads a life at peace with himself, his neighbors, and his God, dies without any other heavenly certainty that which grows out of hope, if a man who has committed crime every day of his worthless life dies a natural death without any hope of heaven, we protest that the criminal who dies an unnatural death shall not advertise the gallows as a stepping-stone into Heaven. Perfect indulgence of every passion while living, the enjoyment of heavenly blessings after death, with the additional comforting assurance of a splendid funeral, are more than enough to satisfy the most fastidious of sinners, and offer a special inducement to every cut-throat and thief who is satisfied with his pleasures to take his pistol or knife, and, with their help, set off on his departure to the regions of the blest.

We are not protesting against these sudden conversions of notorious criminals while on their way to the gallows as facts. We do insist that the ministers of religion shall not invest crime with any factitious glamor, or with borrowed hues of sentiment, but that they shall picture it in all its atrocious deformity. It is not one of the triumphs of religion to prove that crime is the path to Heaven, and that the man who dies in the blood of his fellow-man still red upon his hands goes to his reward with the same certainty as the martyr who dies at the stake for the cause of God's truth, or the good man who has lived up to his convictions of what is right to the best of his ability. If we believe in such an apotheosis of crime, we should certainly urge a more general application of the efficacy of the gallows to the punishment of other crimes. It is sadly enough needed. We have great faith in the gallows as a preventive of crime, but not as a religious persuader.

The Clergymen.

What has got into the clergymen? There is a perfect secession epidemic. Hardly a day passes that a fresh prevert is not reported. Theological questions are stirring up divines like a dose of yeast. Cooper, of Chicago, left the Episcopal Church, and started a church of his own; Cheney cut loose from his bishop, and runs a churh without a bishop; Thrall, in New York, has adopted a new prayer book and organized an Episcopal Church on an independent plan, making it very *low;* Ewer left his parish and has started one on his own hook, making it very *high;* Hepworth renounced Unitarianism, and runs Steinway Hall on a creed plan; and we see that the Rev. Mr. Bradley, of New York, has withdrawn from the Episcopal Church and joined the Romanists. There is something in the religious atmospher that unhinges the reverends, and sends them looking after new creeds and new connections. Everything else is epidemical, and why not theology? Surely there is nothing on which there is so good a chance for difference of opinion and argument,

It is claimed by these Theological D. D's. that the Bible is the standard and guide of faith and doctrine. If the Rev. gentlemen refered to above are a sample of the profession, and who make the scriptures their study are so unsettled and vascillating in their opinions, it affords but little consolation to those who are looking up to them for religious hope and instruction.

The honest enquirer after truth looks in vain to such a class of teachers, who, themselves have no guide or revelation to depend on, but one that adopts itself to these continual changes and admits of interpretations *ad infinitum* "Verily who shall decide when doctors disagree." D. A. EDDY.

Note from M. Wicks.

How can I express my thanks to you, Bro. Francis, for writing that "Search After God?" Words fail me altogether to express what I understand by the article in the JOURNAL of Jan. 20th,—Mother Earth, and Father God,—electricity, water and heat, or rather fire, we should say, are the solvent principals: then comes the vegetable from the mineral, and from those two comes the animal. Matter is progressing all through these numerous changes,—requiring untold ages to reach the point where man, the grand apex of the whole stands forth,—lord of the creation; yes, out of the dust through all of these innumerable changes, stands the monarch man,—ready at the proper time for all things that his mind can grasp,—and I dare say that there is no intelligence higher than the spirits of just men made perfect.

Council Bluffs, Iowa, Jan. 21, 1872.

John L. Simes.

BROTHER JONES:—I cannot get along without the noble JOURNAL, and intend to take it as long as I can pay for it. I do so much love the straight forward course which it takes in fighting for the right. I am very much interested in Bro. Francis's "Search After God," and truly hope that if he finds one anywhere, he will be wise enough for old Moses, for, according to the thirty-second chapter of Exodus, Moses by reasoning with God, and showing him the inconsistencies of his course, got his (God's) mind so clear, that he could plainly see his own error, and he repented.

Now the Orthodox people attribute the burning of Chicago to God; and I have often thought, that if the clergy of that city had been clear-headed, they might have sent Moses on God's track, with a mission of charity and, saved Chicago.

Lapeer, Mich., Jan. 18, 1872.

Mediums' Directory.

The RELIGIO-PHILOSOPHICAL JOURNAL, being an especial friend to all true mediums, will hereafter publish a complete Directory, giving the place of residence of all professional mediums, so far as advised upon the subject. This will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise us from time to time, that we may keep their place of residence correctly registered.

It is a lamentable fact that some mediums so far forget their self-respect as to speak evil of other mediums on unfrequently even of those who are far their superiors. The names of such persons will be dropped from the Register so soon as we have evidence conclusive of their indulging in such unkindness.

It should be borne in mind that individuals visiting mediums carry conditions with them—so to speak—which aid or destroy the power of spirits to control the medium visited; hence it is that one medium gives satisfaction to certain persons, another better to others—all having their friends, and justly so, too, and all equally honest and useful in their place.

Chicago.

Dr. C. A. Barnes, 1184 Prairie Ave.*
Bangs Children, 227 S. Morgan street.‡
Dr. W. Cleveland, 511 Wabash Ave.*
Mrs. A. Crooker, 179 W. Madison street.*
Mrs. S. E. Coles, rear of 521 State St., on Victoria Ave.‡
Dr. D. C. Dake, 64, 24th street.*
Mrs. DeWolf, 165 W. Madison street.‡
Mrs. Fell, 178 West Van Buren st.‡
Dr. T. Hubbard, Monroe street.*‡
Mrs. M. Jenks, 176 W. Van Buren street.*†
Mrs. Louisa Lovering, 281 W. Randolph street.*‡
Drs. S. L. McFadden and wife, 186 W. Washington St.‡
Minnie Myers, 169 Fourth Ave., up stairs.‡
Mrs. C. Moody,†‡
Mrs. Phebe C. Norwood, 63 N. Halsted St.* ‡
Mrs. A. H. Robinson, 148 Fourth Ave. *†‡
Mr. Rose, State street.¶
Mrs. S. T. Vibber, 693 Indiana Ave.*
T. J. Wilbur, 460 W. Randolph street.*
Mrs. Mary E. Weeks, 1253, State St.,‡

Philadelphia.

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Miss A. M. Bulwer, 1233 S. 11th street.
Mrs. A. Reynolds Blankley, 1329 N. 8th street.
Peter Beitel, 229 N. 12th street.
H. P. Blaker, 513 S. 10th street.
Mrs. Sarah M. Buckwalter, 1027 Mt. Vernon street.
David S. Cadwallader, 1005 Race street.
Miss Emily Dick, 323 Race street.
Mrs. Glanding, 1712 Warnock street.
Miss Jessie N. Goodell, 1536 Chestnut street.
Mrs. Annie Goodfellow, 412 Enterprise street.
Mrs. Ginsinger, 1230 Catharine street.
DeWitt C. Hough, 813 Race street.
Mrs. Mary Lamb, rear of 1317 N. Front street.
Mrs. Miller, 1717 Erie street.
Mrs. M. McLaughlin, 1009 Federal street.
Miss Mitchell, 234 Spruce street.
Mrs. C. A. Marshall, Brown above 11th.
Mrs. Mock, 612 N. 10th street.
Mrs. Jennie Martin, 1315 N. 16th street.
Mrs. Murr, 1532 Cherry street.
Miss Anna Murr, 1532 Cherry street.
Mrs. Mary Millard. S. W. Cor. 7th and Catharine Sts.
Mrs. Mary Palmer, 1450 N. 11th street.
Jacob L. Paxon, 1027 Mt. Vernon street.
Mrs. Powell, 429 Spruce street.
Samuel Paist, Hanover below Girard street.
Mrs. Katie B. Robinson, 1128 Brandywine street.
Mrs. R. Stoddard, 813 Race street.

Boston.

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Mrs. Carlisle, 94 Camden street.* ‡
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Mrs. Julia M. Friend, 116 Harrison Ave.
Mrs. S. J. Stickney, 333 Tremont street.
Dr. Main, 226 Harrison Ave.
Mrs. A. C. Latham, 292 Washington street.
Freeman Hatch, 8 Seaver Place.
Mrs. L. W. Letch, 97 Salisbury street.
Mrs. Marshall, 39 Edinboro street.
W. H. Mumler, 170 W. Springfield street.
Mrs. A. S. Eldridge, 1 Oak street.
Mrs. M. M. Hardy, 125 W. Concord street.
Samuel Grover, 23 Dix Place.
Mrs. F. C. Dexter, 231 Tremont street.

New York City.

Mrs. H. C. Aurand, 157 Sixth Ave.
Jennie Danforth, 54 Lexington Ave.
R. W. Flint, 34 Clinton Place,§
Miss Blanch Foley, 634 Third Ave.
Charles Foster, 16 12th street.‡
Miss H. N. Read, 157 Sixth Ave.
Mrs. H. Seymour, 140 Bleeker street.
Dr. Slade, 210 West 43d street.‡
Mrs. J. Cotton, 247 E. 31st street.
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Spence's Column.

HIGHLY IMPORTANT.

"They are creating a great excitement here. It can truly be said, in my own person, that the deaf hear, the blind see, the lame walk, and the leper is cleansed. I had the **Leprosy** for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days, I shoved up my sleeve to see how my arm looked, and to my utter astonishment, the scales would cleave off easily, and leave all smooth; and now my head and body are clean. The **Catarrh** in my head is arrested. They cured my lungs that were tied up with **Phlegm** and **Cough.** The **Rheumatism** in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head or put it in my vest. I can now hold it in any position. My legs I could with difficulty get off, any way. I now travel quite easy. By overdoing, last fall, I brought on a **Pain** about the **Heart.** It would beat a few beats and then stop and start again. I could not lie on it at all. The Powders have set it all right. Several years ago, from overstraining one eye, and a blow on the other, I became **Blind,** so that I could not know a person in the same room. Now I can read the large words in your circular; yet I took only two boxes of Negatives. On Thursday, I called on Mr. Bowles who had been sick about two years; and his wife was sick from **taking Calomel.** Her limbs were swelled to her body; she could not do anything, or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodard who is acquainted with the Powders, having used and seen their good effect. I let him have a box. He went to Mr. Bowles's that night, and after much persuasion

Frontier Department.

BY ..... E. V. WILSON.

Our Eastern Tour---No. 1.

Returned again precisely at eight o'clock, to Dr. Slade's house, waiting for our summons to a council with the spirits. At half past nine o'clock, we were summoned to the room,—a fine description of which has already appeared in the New York *Sun* and this paper. The table by which we sat is a common three foot, fall leaf table, and was near the center of the room. Before sitting down, Dr. Slade stretched a line across the room between the table and the door. The room is about sixteen feet square, more or less, and well filled with furniture. This line, about the size of a good stout fish line, was six feet from the floor, hung slack; and in the center of this was a black cambric curtain about two yards wide and two to three yards long; between this curtain and the door through which we entered the room, there was a space full four feet with nothing in it. In the center of this curtain there is an aperture eight by ten inches, cut on three sides thus | _ | the flap pinned up to the line. The table stood against the curtain which trailed on the floor. We had not taken our seats a minute before the immortals were with us. First came three spirits whom we did not know; then came Mrs. Alinda Wilhelm Slade and others. These we saw clairvoyantly. Then came a hand from under the table, up between us and it, fully visible to the physical sense. This hand patted our coat sharply. It was the right hand of a woman. A chair was then moved visibly. Then the curtain was lifted up and let down; then shaken. During all this time the room was well lighted with gas,—full head. It was then written on the slate, "Turn down the gas to half head." This was done. We now give our experience, or what we saw and felt.

First, we felt a cold chilly current of air. Then all over us a full galvanic current, causing a very peculiar prickling sensation. The hair on our head, which is long and fine, as well as silvery grey, became very lively—each particular hair felt as though alive. We have felt this sensation very frequently. Then there was a feeling as of cold water, the whole length of the nervous spinal column. Then came several electric shocks, clear and distinct, in quick succession,— after which we were as in ordinary life, without any unusual feelings. During all this time, Dr. Slade was in an intense state of excitement,—frequently exclaiming, "Oh, my God, I can't stand this! How can you sit there so still? Oh, my God, see them!" And then catching hold of us exclaiming, "How can you sit so quiet, with these things going on all about us? See them?"

"Be quiet, Bro. Slade," we replied. "If we make our bed in hell, God is there, and he being love, we can't be harmed, for he is here with his angels, and I guess we shall see him pretty soon. Let us wait and watch."

"Great God, see them!" cried Slade.

And we saw the black cambric curtain sharply shaken. Saw the thumb and part of the hand and wrist of a man's right hand. Then the curtain became still,—being limped; the man's thumb and part of a hand disappeared, and all was quiet. We were at this time seated at the table, Dr. Slade on the left side. We were on the right side, —our hands clasped in each other's—Slade's left in our right; our left in Slade's; the room light enough to see to read long primer type. When Slade exclaimed: "Good God, look at the gas!"

Turning our head, looking up over our right shoulder, a large right hand—and arm below the elbow, of an Indian, turning down the gas until it was barely visible. We again felt a sharp electric shock. Turning our eyes toward the cambric curtain, we saw very white lines of light along the aperture and on the line; the room all the time growing lighter. All at once we were in a beautiful white light, everything was radiant. We turned to look at Dr. Slade, his face shone, his garments were white and glistening. We turned our eyes to the curtain and at the same moment Dr. Slade exclaimed in great excitement, "Oh, see! see!! My God, Wilson, do you see that?"

"Yes, Doctor, we see it; be quiet. There before us, was a woman's left hand and arm, from the shoulder down,—the thumb, fingers, hand, and wrist, as perfect as life, but white as alabaster, and in a halo that we cannot describe. The arm was clothed in a fine lace sleeve, fastened at the wrist with a fine worked band and ruffles, in which sparkled a gem that reflected like the dew-drop under the rays of a June morning's sunlight. There was also a bracelet of jewels around the wrist that sparkled and shone even brighter than the light in which the arm and hand appeared. On the third and second finger there were very fine looking rings."

Here Dr. Slade exclaimed, "I can't stand it—I cannot. Oh, oh! what is that," partially rising and leaning toward the arm. At this the arm turned over showing the back of the hand, and we saw clearly the stones in the rings on the fingers. The hand then took hold of the cambric curtain moving it two and fro and disappeared, we exclaiming, "That was the hand, arm, sleeve, and rings that belonged to our Sister, Alinda Wilhelm Slade. We should know that hand and the ring with the dark stone, at any time and anywhere!"

"Yes, that is my wife's arm, hand, and rings," said Dr. Slade.

The arm and hand continued in slow, graceful motion waving to and fro, bending the elbow, the wrist, and finally the fingers. The appearing and disappearing of the hand, arm, and light, was gradual, easy, and graceful; there was no flitting or flashing hither and thither or other eccentric action, but a genuine spirit exhibition of power, will, and forethought, bringing vividly to our mind that Biblical exhibition of the parts of a man's hand that wrote on the wall of Belshazzar's reception room, "*Mene, Mene, Tekel Upharsin.*" With this highly gratifying difference, Belshazzar and his witnesses were drunk,—we were not.

A little later, sharp raps came on the table, a chair was moved, then the table, the curtain was violently shaken, lifted up and let down. We heard steps in the room. Then the room was filled with a light—such as we had never seen—unlike that in which the arm had appeared; that light was an alabaster white; this light was a golden one. A strange thrill of joy came over us,— Dr. Slade exclaiming, "Great God, what is coming now?"

"Be quiet, Doctor, let us wait, and the angels will do their work well, and we shall see the Messenger from the Summer Land, and some of the glory thereof."

At this moment our mind was fully concentrated on first, our son, who was killed in the battle of Jonesboro; second, our sister-in-law, Mrs. Matilda Eames, who was burned to death at Birch Creek, in the Green Bay fire. We desired them to come. In our soul we said, Edwin, come. Come, Matilda. But one who died in Sept., 1844, who, at the time was not in our thoughts, came unbidden,—and the manner of his coming was on this wise:

First: There came onto the black cambric curtain, white lines of light; then the aperture in the curtain was filled with this soft, beautiful light, sitting in a sea of golden light; then there came up from the floor the top or crown of a head, covered with short white hair; then the forehead, the eyes, nose, mouth, chin, neck and shoulders of a man. The chin and face covered with a white beard about four inches long. Reader, that man was my father in every respect as we last saw him on the 3d day of November, 1843,—save the beard. We never saw on his face a beard of one week's growth. There he stood before us, head, face, beard, neck and shoulders. He looked at us; we at him. We first broke the silence. "Father, my father, do I see you—is it you—speak; my father, speak." He bowed three times, and then his lips moved, and we heard, (whether *clairaudial*, or with our natural ears, we are not prepared to say.)

"Yes, I am your father, and I meet you, my son. Though in your early life there was a gulf between us,"—neither understanding the other,—"let that gulf be bridged. You the mortal, and I the immortal man, meeting midway on the archway of eternal life. Hold high your standard: stand beneath its waving folds in truth,—never again bow to the wrong; fearlessly stand in the breach and defend the right."

Our father then rose up full head above the curtain, bowed to us, stepping back a little and disappeared. Thus he came; thus he left. We saw him; we knew him. "Our father who art in heaven, hallowed be thy name." The gulf is bridged, and I love thee, my father.

For a moment we sat in silence. Then Dr. Slade spoke saying, "How like you your father, in every respect, save size, and length of hair and beard. Your hair and beard is not as white as his; and how grand he appeared!"

"Yes," we replied, "there is a striking resemblance in that immortal father to his son."

Readers, our memory of our father is as follows: He was six feet in height at forty; weight at the heaviest, one hundred and ninety or two hundred pounds; well and compactly built, with strong arms, full sized hands, a thinking and hard working man. When last we saw him, his face was somewhat wrinkled, his hair was short, and face cleanly shaved. He stood five feet eleven inches, and weighed not to exceed one hundred and seventy pounds. We had not supposed there was so marked an resemblance between our father and us, as appeared in this spiritual being.

Readers, what we have here related is strictly true—we saw it; Dr. Slade saw it, and we know whereof we write,—and in the language of John when on the isle called Patmos, "I John saw and heard these things." We, E. V. Wilson, Dr. Henry Slade, saw and heard these things, and as in the past, so in the present, these immortals exclaim: "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death.

"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."—Rev. 1: xviii, xix.

After these things, Dr. Slade was influenced by the spirit of the Indian Brave Wassa, who spoke words of cheer to us, and among other things said to us, "Big Preach, and Big Light is here from your wigwam." Then halting for a moment he said, "Say to squaws in Speak Brave's wigwam to come by-and by, to the City of Many Wigwams, and with my media and yours, we will drive preach devils out of Big City." Then taking us by the right hand with his right hand, he laid his left hand (not tightly) on us saying, "Speak Brave, great work; great pow-wow by-and-by. Long Beard, big medium, much write. Speak Brave, big think, with many braves and squaws will hold big council, and then big work will begin. Good by."

We asked who were the parties he named, but were too late, he was gone.

Thus closed our day in New York City. We shall never forget it.

Widow's and Orphan's Fund.

For the last four years we have had a specific fund entitled as above.

The object of this fund is to enable all who desire to do so, to aid a class of people to read the RELIGIO-PHILOSOPHICAL JOURNAL who are unable to subscribe and pay for the same.

The appeal of that class to the proprietor of this paper has *never* been made in vain. About one per cent. of the expense of *free subscriptions* has been paid out of *that fund*; the balance has been borne by the publisher.

All widows, orphans, and aged people who desire to read this paper but feel too poor to pay for it, on request, will have it sent to them marked F. W. O., which means *free*, and charged to the Widow's and Orphan's Fund.

Since the fire several kind-hearted people have donated small sums to aid us in buying a new outfit. The money is very timely, and we most sincerely thank the donors for the same. Money is hard to be got at this time, "*every dollar counts*;" but as we have often said before, notwithstanding we found ourself greatly embarrassed by the terrible destruction of property on which our insurance is of little or no value, even to one-half more than our good brother, Dr. Child, mentioned in the second miniature JOURNAL we issued since the fire, yet we wholly disclaim being an object of charity.

All sums donated to us will be passed over to the credit of the above-named fund, and those who make such donations are respectfully requested to name the persons to whom they would like to have the JOURNAL sent free, to the full amount of their respective donations, and it shall be done.

If in any case parties making such donations shall fail to mention to whom the paper shall be sent free, we shall apply their money for the first applicants.

Received and placed to the credit of the Widow's and Orphan's Fund:

Amount previously acknowledged	$634.50
A. G. Gardner, Rutland, Ohio	50
Sylvester Butler, Brunswick, Ohio	5.00
Solomon Jewett, Rutland, Vt.	3.00
T Lester, Gorham, Ohio	2.00
Mrs. A. A. Davis, Arcola, Iowa	2.00

Items from Iowa.

With the beginning of the new year, it may not be out place to report the progress of the past, that we may derive therefrom such encouragement as the review may afford us, and strengthen the hopes of our friends, who wait and look for that brighter day when all shall know the truth and be happy that it has made them free. In Des Moines, we hold our own. We are daily making concessions and accessions to our cause; and while we neither wish to, nor have everyone our friend, we meet at the hand of many of our best citizens a just recognition of our faith and personal claims. Not a little conducive to this end, have been the labors of E. V. Wilson, Mrs. Chamberlain, and Mrs. Wilcoxson, each of whom in their time and way, did us good service.

E. V. Wilson, during his last visit, accomplished more for our cause than he had at any previous time; this I think was due to the fact that he claimed the Bible, taking it as it is, as sustaining Spiritualism in its facts and teachings. This is the true ground, and must successfully did he maintain it against some of the theologians who undertook to assail his positions.

We have some very good media in private families, where physical manifestations of a very marked character are produced. The President of our Association Mr. E. M Davis, lectures for us at the present time. He intends to enter the lecture-field and attend to calls that he can reach without much travel, and which will be of course, of less expense to those who employ him. Mr. Davis is an impressional thinker, and normal speaker, radical in his views, and defiant in his expression of them. His lectures have given general satisfaction to his hearers, and cannot fail to command the attention of those who are not afraid to think. Persons wishing to secure the service of a good lecturer would do well to correspond with Mr. Davis.

Such, Mr. Jones, is our condition in Des Moines at the present, and we are hopeful for the future.

We are glad to see the JOURNAL freighted with its philosophy and religion on its weekly visits, and hope the present year may be a most prosperous one. P. J. CONNELLY, M.D.

Des Moines, Iowa.

Letter from Joseph Baker.

BRO. JONES.—In consequence of your notice of my condition, I am in receipt of letters from all parts of the land, containing small notes from a dime to a dollar, I keep a record of these to notice further in due time.

These are greatefully received, because much needed.

My condition remains much the same,—nearly paralyzed in my feet and right hand. I am very feeble.

Janesville Wis.

Ten thousand thanks to the generous souls who have so promptly responded to our special request. Those who have not already done so will, we are confidant on reading the above notice from Bro. Baker. Bro. Kent will doubtless respond soon.—ED. JOURNAL.

One Dollar and Fifty Cents.

ONLY ONE DOLLAR AND FIFTY CENTS a year for this paper to new subscribers, on trial. *Now is the time to subscribe.* Address S. S. Jones, 150 Fourth Avenue, Chicago.

New Jersey State Association.

The New Jersey State Association of Spiritualists and Friends of Progress, to its Members, Friends, and Reformers, Greeting!

The Executive Board of the above-named Association, met in Vineland, Jan. 21st, and agreed upon the following order of movements, for the year 1872:

The holding of Quarterly Conventions: In Feb., at Camden; in May, at Jersey City; in August, at one of the popular summer resorts,—either Long Branch, Atlantic City, or Cape May; in November, the Annual Meeting at New Brunswick; also the holding of extra conventions, if deemed advisable, at such places as may be desired.

Dr. H. T. Child, of Philadelphia, Pa., was unanimously invited to lecture in this State, selecting time and places to suit his own convenience. It was decided to employ Missionaries if suitable arrangements can be made as to persons and means.

The Spiritualists and all other reformers, in, or out of, the State, are earnestly requested to co-operate in this movement. Any person can become a member of this Association, by signing the Constitution, or causing the same, and contributing yearly to the funds.

WASHINGTON'S BIRTHDAY.

Notice is hereby given, that the First Quarterly Convention will commence its services in Central Hall, corner of Fourth and Plum streets, Camden, at 2 o'clock, P. M., Feb. 21st, closing on the 22nd at such time as then and there shall be agreed upon. Mrs. Victoria C. Woodhull, the Spiritual heroine of the day, says she will be with us both days and give an address on the first evening (21st), session. Other prominent workers and speakers will be with us. The Lyceum is expected to enliven our exercises.

As far as possible, accommodations will be secured to those from a distance. Come, if possible, and if not, send us aid and a few cheering thoughts. L. H. COMLEY, *Pres.*

ELLEN DICKINSON, *Sec.*

LITERARY NOTICES.

Junius Unmasked; or, Thomas Paine the author of the "Letters of Junius" and the "Declaration of Independence." John Gray & Co., publishers: Washington, D. C.

From 1769 to 1872, the Letters of Junius were causing an excitement in England such as no other series of articles ever produced. They filled the weak king and his corrupt court and parliament with the most intense fear and rage. They awakened and cultivated sentiments among the people that led them to demand greater liberties, and to investigate for themselves the acts of their so called superiors. The seeds thus sown bore abundant fruit—far beyond, in all probability, the highest hopes of "Junius." So great was the exasperation on the part of those he assailed, that Junius' life would not have been safe an hour had he been known. The effect of his writings was heightened by the consummate skill he displayed in concealing his identity. He said: "I am the sole depository of my own secret, and it shall die with me." These letters are still read and studied on account of their historical value and their style, which is hardly surpassed. From the time of their publication to the present the search for the unknown author has continued. Many of the best writers and most accomplished scholars have given the subject a searching and an enthusiastic investigation, with as many different conclusions. The weight of opinion, of late years, in England, has settled down upon Sir Philip Francis. Macauley says the weight of evidence in favor of the Franciscan theory is sufficient "to support a verdict in a civil, nay, even in criminal proceedings." It has remained for an American, and a young one at that, born and reared so near "burned Chicago" that he could readily have seen the flames of that awful conflagration had he stood on the site of his old homestead, a man who, though still young in years, is a writer and thinker surpassed by few in his peculiar field of investigation. The discipline of his Western life has been such as to train his mind in a way that will produce brilliant results. Although he has in publishing anonymously the work under consideration, followed the example of its distinguished subject, he has not been able to retain his secret; Junius himself could not do it in this sharp age. If the author has failed to conceal his own identity, he has not failed in making a very strong case. Thousands will read his book, and become satisfied that Junius had at last been unmasked and discovered to be Thomas Paine, the man to whom the United States owes more for its present free and proud position than to any other. We wish the author of this work had taken more time to work up his case. Had he prepared his material as carefully as we know him to be capable of doing, his book would have been less dogmatic in style and more pleasing and convincing to the reader. The ideas set forth in the book seem to have come upon the author suddenly, like a revelation, and he has at once thrown them out to the world without working them up in his usual finished style. That he has made out his case is not to us entirely clear; that his argument is powerful, his evidence the best, and his conclusions the clearest of any writer on this long agitated and interesting question, we have no doubt. The latter part of the book is devoted to proving Paine the author of "The Declaration of Independence," and we think he makes his proof very conclusive.

The work is one of great interest to all; even those who do not care anything about knowing who wrote the Junius Letters, will learn in this work much of the history of a man who is more appreciated now than while he was on earth, and who will grow in the affections of the American people long after many of his apparently more favored contemporaries are forgotten.

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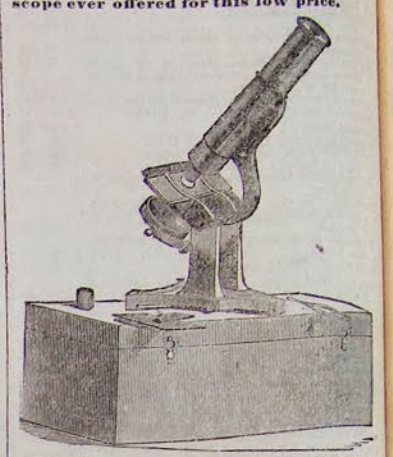
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